

Maine Masonic Text Book

FOR USE OF LODGES ORIGINALLY DRUMMOND'S MONITOR SIXTEENTH EDITION

COPYRIGHTED 1923 Maine Printing Exchange, Inc. 1997 PREFACE TO THE 16TH EDITION

The Maine Masonic Text Book compiled by P.G.M. Josiah . Drummond was originally published by the Grand Lodge of Maine in 1877 for the purpose of assisting the lodges in resolving the questions which continually arise, and as a monitor of the various ceremonies.

The sixteenth edition has been printed without the "Digest of Decisions." It is important to publish the "Digest of Decisions in a format which can be readily updated. In past formats, each Grand Master's Decisions have had to remain unprinted until the supply of text books ran out, and a new edition was printed. Not having the Digest of Decisions printed in the Text Book allows the book to remain current.

The "Digest of Decisions" can be purchased separately or with the Constitution and Standing Regulations of the Grand Lodge of Maine.

John E. Anagnostis Grand Secretary

CHAPTER I

MASONRY. ITS ORGANIZATIONS. HISTORY

The Institution of Masonry, or Freemasonry (for these terms are used indiscriminately), is founded upon the Fatherhood of God and the Brotherhood of Man: it. therefore, necessarily teaches Morality, Brotherly Love, and Charity: its method of teaching is chiefly by symbols: it has many forms and ceremonies, but these are all intended to teach and impress upon the mind the great principles of the Institution: its votaries are seeking after Truth, symbolized by Light.

A Provincial Grand Lodge was formed in Massachusetts under the authority of the Grand Lodge of England, in 1733; and another, under the authority of the Grand Lodge of Scotand, in 1769: during the revolution, these Bodies declared themselves independent of their Mother Grand Lodges, and, in 1792, both united as the Grand Lodge of Massachusetts. The first lodge in Maine PORTLAND) was chartered by the English Provincial Grand Lodge; the second (WARREN) by the Scottish Provincial Grand Lodge; and the third (LINCOLN) by the United Grand Lodge of Massachusetts.

When Maine became an independent State in 1820, the Lodges, thirtyone in number, formed the Grand Lodge of Maine, in accordance with the wellsettled principle of masonic law, that the lodges in every independent State are of right entitled to form a Grand Lodge for that State. The Grand Lodge of Maine exercises exclusive masonic jurisdiction in this State, and any lodge, organized by any other authority, is illegal and clandestine, with which, or with whose members, no masonic intercourse can be held.

CHAPTER II

A Lodge cannot be legally opened in this State without the presence of the Charter or Charter Certificate as well as the Furniture. When the hour of meeting has arrived and the W. Master has ascertained that the charter is present and the lodge furnished, he gives one rap with the gavel, directs the Brethren to be clothed and the Officers to invest themselves with their jewels and repair to their respective stations, and proceeds to open the lodge. He must open it on the third degree, unless the business be the conferring of the first or second degree, as all other business must be transacted in a Master's lodge. To ballot on petitions, there must be at least seven members of the lodge present: for other purposes the ritual number is sufficient, unless the bylaws otherwise provide.

A prayer must be made or read, or a charge given, at opening or closing a lodge

PRAYER AT OPENING A LODGE

Most merciful God! Supreme Architect of Heaven and Earth. We beseech Thee to guide and protect these brethren here assembled, and fulfill at this time that divine promise Thou wert pleased to make to those who should be gathered together in Thy name. Teach us to know and serve Thee aright Bless us and prosper us in all our laudable undertakings, and grant that our conduct may tend to Thy glory, to the advancement of Freemasonry, and finally to our own salvation in that blessed kingdom where Thy children shall find rest. AMEN

Response. So mote it be.

ANOTHER

O Lord, our Heavenly Father, the High and Mighty Ruler of the Universe, who dost from Thy throne behold all the dwellers upon earth, direct us, we beseech Thee, in all our doings, with Thy most gracious favor, and further us with Thy continual help, that in all our works begun, continued and ended in Thee, we may glorify Thy holy name and as Thou hast taught us, in Thy Holy Word, that all our doings, without charity, are nothing worth; send Thy Holy Spirit, and pour into our hearts the most excellent gift of Charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee.

Bless and prosper, we pray Thee, every branch and member of this our Fraternity, throughout the habitable earth. May Thy kingdom of peace, love and harmony come. May Thy will be done on earth as it is in heaven, and the whole world be filled with Thy glory. Amen.

Response. So mote it be.

CHARGE AT OPENING A LODGE

Behold! how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded a blessing, even life forevermore.

PRAYER AT CLOSING A LODGE

O God, our Creator, Preserver, and Benefactor, unto whom all hearts are open, all desires known, and from whom no secrets are hid, we heartily thank Thee for the fraternal communion that we have been permitted through Thy kind providence to enjoy. May we be ever mindful that it is in Thee that we live, move and have our being; that every good gift cometh from Thee. Bless our humble labors for the promotion of truth and love, unity and peace. Continue to extend Thy gracious favor to our beloved institution, and make it more and more an agency for good among men.

Dismiss us with thy blessing. Go with us as we return to our homes. Be with us while engaged in the active affairs and duties of this life. So influence our hearts and minds that we may faithfully practice out of the lodge the great moral duties which are inculcated in it; and with reverence study and obey the laws which Thou hast given us in Thy Holy Word; and to Thee shall be all the praise. Amen.

Response. So mote it be.

CHARGE AT CLOSING A LODGE

Brethren: We are about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments forget not the duties which you have heard so frequently inculcated and so forcibly recommended in this lodge. Be diligent, prudent, temperate, discreet. remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance. You have promised, in the most friendly manner to remind him of his errors, and aid a reformation. These generous principles are to extend further. Every human being has a claim upon your good offices. Do good unto all. Recommend it more especially to "the household of the faithful."

Finally, Brethren, be ye all of one mind; live in peace; and may the God of love and peace delight to dwell with and bless you.

BENEDICTION

May the blessing of Heaven rest upon us, and all regular Masons! May brotherly love prevail, and every moral and social virtue cement us! Amen.

Response. So mote it be.

FORM FOR MINUTES

Stated Communication of Portland Lodge, No.1, held in Masonic Hall in Portland, Wednesday, October 4, A. D. 1876, A. L. 5876.

Officers Present

[Give the name of each officer, designating those temporarily filling any chair by the word "as" between the name and the office.]

Members Present

[The old custom of giving the names of the members present, is, in some places, no longer observed; but the Secretary who fails to record them neglects his duty.]

Visitors Present

[Give their names and the name of the lodge from which each hails.]

Lodge opened on the Master's degree. The records of the last stated meeting, and of all subsequent special meetings, were read and confirmed.

The petition of John Doe for the degrees of masonry, with the usual deposit, was received and referred to the Committee of Inquiry.

The committee of Inquiry reported upon the petition of Richard Roe; their report was accepted, the ballot spread, and Richard Roe was elected to receive the degrees within the gift of the lodge.

The Committee of Inquiry reported upon the petition of John Roe; their report was accepted, the ballot spread, and he was declared rejected.

[The other business transacted is recorded in a similar manner.]

The minutes were read and approved.

No further business appearing, the lodge was duly closed in peace and harmony.

W.M.

Attest,

Secretary.

It is the prerogative of the Master to determine what proceedings of the lodge are proper to be recorded, and he should sign the minutes, thereby giving them his sanction.

CHAPTER III ADMISSION OF CANDIDATES. THE

FIRST DEGREE

When a candidate, whom a Mason is willing to recommend, desires to apply for initiation, care must be taken that he presents his petition to the lodge nearest his residence. The determination of the place of one's residence is often difficult, especially in Maine, from which so many young men go away into other States to seek employment. the residence, intended by our Constitution, is the home where the party has the right to vote and is bound to pay taxes. This test will generally settle the question, but no rule can be given by which every case can be decided.

By a regulation, adopted by most of the Grand Lodges in America, no candidate for the mysteries of Masonry can be initiated without having been proposed at a previous meeting

of the lodge (except by dispensation from the Grand Master) in order that no one may be introduced without due inquiry relative to his character and qualifications.

The application must be in writing over the signature of the applicant, and state his age, residence, that he has resided in the state one year and in the jurisdiction of the lodge the six months next preceding (except as elsewhere provided) and whether he has made application to and been rejected by any lodge, also give all the information called for in the Questionnaire attached to and made a part of the application; and it is further required the application, questions and answers be filed by the lodge for permanent preservation.

QUESTIONNAIRE

This blank should be filled out by the Candidate in his own handwriting and is a part of his application.

- 1. Name in full, (Middle Initial not sufficient)
- 2. Place and exact date of birth ?
- 3. Single, married or widower?
- 4. If married, how many in family?
- 5. Do you believe in God, the Author, Creator and Ruler of the universe?
- 6. What church do you attend?
- 7. Of what secret societies or organizations are you now a member?
- 8. Name of your father and address if living
- 9. Is he or was he a Mason?
- 10. Places in which you have lived during past ten years, with approximate time in each place
- 11. If not a professional man give names and addresses of your employers or business associates for the past ten years
- 12. Have you ever been respondent in a criminal case in court? If so give particulars
- 13. Where were you educated?
- 14. Have you ever before applied for the degrees to anylodge of Masons?
- 15. If so, where? When?
- 16. Is your financial position such that in becoming a Mason, you will be able to pay promptly the annual dues and assessments, if any, of the Masonic lodge of which you may become a member?
- 17. Is this application made of your own free will, or was it solicited?

I To the Officers and Brethren of.....Lodge

of Ancient Free and Accepted Masons, at

The subscriber, aged_____ years, and by occupation a _____respectfully states that he is a resident of _____ that he has actually resided within the jurisdiction of said lodge for more than six months last past, and within the State of Maine for the year past; that, unbiased by friends, and uninfluenced by mercenary motives, he freely and voluntarily offers himself a candidate for the mysteries of Freemasonry; that if admitted he will cheerfully conform to all the ancient established usages and customs of the

Fraternity; that he knows no physical, legal or moral reason which should prevent his becoming a Freemason; and that he has before offered himself as a candidate to any lodge.

[Deposit\$]

We hereby certify, that we are personally acquainted with Mr _____ above named, and do hereby recommend and propose him as a worthy candidate for the mysteries of Masonry, and that the statements in his petition as to his residence are true.

The foregoing application was presented to _____,

Lodge, on the _____ day of _____

A.L. 59 _____ and referred to a Committee of Inquiry.

Attest _____ Secretary

I FIRST

We have made all due inquiry relative to the character, standing and eligibility of the above applicant, and do cheerfully recommend him as suitably qualified, worthy of the honor he solicits, and within the jurisdiction of this lodge.

_____ Committee of Inquiry

Great care should be taken that the candidate fully understands the statements in the petition, and to ascertain definitely whether he has ever before applied for the degrees to any lodge, under any jurisdiction. If practicable, the candidate should examine the Constitution of the Grand Lodge and the bylaws of the lodge before he presents his petition.

When the petition is presented, if it appears on its face that the lodge has no jurisdiction of the candidate, it should not be received, but be returned to him; if the lodge appears to have jurisdiction, the petition should be referred to the Committee of Inquiry: after its reference, it cannot be withdrawn by the petitioner until after a favorable ballot. The first duty of the committee is to ascertain beyond question whether the lodge has jurisdiction: if they find that it has not, they should report that fact to the lodge, and if jurisdiction cannot be obtained, the petition must be returned. If the candidate does not reside within the jurisdiction of the lodge, or has not resided there the required time, or is physically disqualified, or has been previously rejected by another lodge, the lodge has no jurisdiction unless it obtains the consent of the other lodge, in those cases in which consent gives jurisdiction. If the committee find that the lodge has jurisdiction, they then inquire and report on the fitness of the candidate to be made a mason a duty to be performed with Zealous care and prudence, and "without fear, favor or affection": and the character of their report, whether favorable or unfavorable, should never be entered of record.

If the candidate is accepted, and no objection is made, the Master proceeds to initiate him at such time as he deems proper.

FIRST SECTION.

During the preparation of the candidate, only the Junior Deacon and the Stewards should be in the

preparationroom with him.

Before the candidate is prepared for the first degree he should give unequivocal answers to the following questions:

I. Do you seriously declare upon your honor, before these witnesses, that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

II. Do you seriously declare upon your honor, before these witnesses that you are prompted to solicit the privileges of Masonry, by a favorable opinion conceived of the Institution, a desire for knowledge, and a sincere wish to be serviceable to your fellowcreatures?

III. Do you seriously declare upon your honor, before these witnesses, that you will cheerfully conform to all the ancient established usages and customs of the Fraternity?

FORMS OF PRAYER SUITABLE TO BE USED AT THE RECEPTION OF A CANDIDATE

I. Vouchsafe Thine aid, Almighty Father of the Universe, to this present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful Brother among us. Endue him with a competency of Thy Divine Wisdom, that, by the influence of the pure principles of our Order, he may the better be enabled to display the beauties of Brotherly Love, Relief and Truth, to the honor of Thy Holy Name. Amen.

Response. So mote it be.

II. O Thou, who art the Author of peace and Lover of concord, bless us in the exercise of those kind and social affections Thou hast given us. May we cherish and display them as our honor and our joy. May this, our friend, who is now to become our Brother, devote his life to Thy service, and consider a right the true principles of his engagements. May he be endowed with wisdom to direct him in all his ways; strength to support him in all his difficulties; and beauty to adorn his moral conduct. And may we each and all walk within compass, and square our actions by the dictates of of conscience and virtue. May we appreciate and follow the examples of the wise and good, and be ever obedient to the precepts of Thy Holy Word. Amen Response. So Mote it be

III. Almighty and Everlasting God, In whom alone is our trust, and who, in Thy holy Word, hast brought life and immortality to light, defend this Thy servant with Thy heavenly grace, that he may continue Thine forever. Strengthen him with the spirit of wisdom and understanding; endue him with the fear of Thy Holy name; increase in him, more and more, the spirit of Charity and the love of Truth. Let Thy Fatherly hand ever be over him; let Thy Spirit ever be with him; and so lead him in the knowledge and the obedience of Thy Holy Word, that, having finished his course below, he may at last pass peacefully and joyfully to mansions of rest in Thy Temple above, that house not made with hands, eternal in the heavens. Amen

Response. So mote it be.

LESSON.

Behold, how good and how pleasant it is for Brethren to dwell together in unity ! It is like the precious

ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore.

The following hymn may be used instead of the lesson:

MusicAuld Lang Syne.

I. Behold! how pleasant and how good, For Brethren such as we, Of the Accepted Brotherhood, To dwell in unity.

II. 'Tis like the oil on Aaron's head, Which to his feet distils; Like Hermon's dew, so richly shed On Zion's sacred hills.

III. For there the Lord of light and love, A blessing sent with power;

O may we all this blessing prove, E'en life for evermore.

IV. On Friendship's altar rising here, Our hands now plighted be,

To live in love, with hearts sincere, In peace and unity.

THE LAMBSKIN, OR WHITE LEATHER APRON.

Is an emblem of innocence, and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other Order that can be conferred upon you at this or any future period, by King, Prince, Potentate, or any other person, except he be a Mason, and which I hope you will wear with pleasure to yourself and honor to the Fraternity.

THE TWENTYFOUR INCH GAUGE.

Is an instrument made use of by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twentyfour equal parts, is emblematical of the twentyfour hours of the day, which we are taught to divide into three equal parts, whereby we find eight hours for the service of God and a distressed worthy Brother; eight for our usual vocations; and eight for refreshment and sleep.

COMMON GAVEL.

The common gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use, but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting us as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

SECOND SECTION. THE BADGE OF A MASON.

The lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the lambskin as a badge of Masonry, is thereby continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

THIRD SECTION. A LODGE

Is a certain number of Masons duly assembled, having the Holy Bible, Square and Compasses, with a charter or warrant empowering them to work.

THE FORM OF A LODGE.

* * * * *

THE SUPPORTS OF A LODGE.

Our Institution is said to be supported by three great pillars, called WISDOM, STRENGTH and BEAUTY. It is necessary there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings.

COVERING OF A LODGE.

It is no less than the clouded canopy or starry decked heaven, where all good masons hope at last to arrive, by the aid of that theological ladder which Jacob in his vision saw ascending from earth to heaven called Jacob's Ladder, the three principal rounds of which are called Faith, Hope and Charity. The greatest of these is Charity, because our Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave through the boundless realms of eternity.

FURNITURE OF A LODGE.

The HOLY BIBLE, the SQUARE and the COMPASSES. The Holy Bible we dedicate to God, the Square to the Master and the Compasses to the Craft.

The Bible we dedicate to God because it is the inestimable gift of God to man *** the Square to the Master, because it is the proper Masonic emblem of his office; and the compasses to the Craft, because by its use, we are taught to circumscribe our desires, and keep our passions within due bounds.

THE ORNAMENTS OF A LODGE .

The Mosaic Pavement, Indented Tessel, and Blazing Star.

The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel, of that beautiful tessellated border, or skirting, which surrounded it, with the Blazing Star in the centre. The Mosaic Pavement is emblematical of human life, checkered with good and evil; the beautiful border which surrounds it, of those manifold blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the centre.

LIGHTS.

* * * * *

JEWELS.

The movable jewels are the SQUARE, LEVEL and PLUMB.

The Square teaches morality, the Level equality, and the Plumb rectitude of life.

The immovable jewels are the ROUGH ASHLAR, the PERFECT, ASHLAR and the TRESTLEBOARD.

The Rough Ashlar is a stone as taken from the quarry, in its rude and natural state. The Perfect Ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the Fellow Craft. The Trestle Board is for the Master to draw his designs upon.

By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive, by a virtuous education, our own endeavors, and the blessing of God; and, by the Trestle Board, we are also reminded, that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle Board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of Nature and Revelation, which are our spiritual, moral and Masonic Trestle Board.

SITUATION.

Lodges should be situated due east and west

DEDICATION.

Lodges in ancient times were dedicated to King Solomon In modern times to St. John the Baptist and Saint John the Evangelist, two eminent Christian patrons of Freemasonry; and since their time there has been represented in every regular and wellfurnished lodge, a certain point within a circle embordered by two perpendicular parallel lines, representing Saint John the Baptist and Saint John the Evangelist. Upon the top of the circle rests the Book of Holy Scriptures. The point represents an individual Brother; the circle, the boundary line of his duty. In going around this circle, we necessarily touch on the two parallel lines, as well as on the Book of Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

TENETS.

The tenets of your profession as a Mason are Brotherly Love, Relief and Truth.

BROTHERLY LOVE.

By the exercise of Brotherly Love we are taught to regard the whole human species as one family the high and low, rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

RELIEF.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who profess to be linked together by an indissoluble chain of sincere affection. To soothe the unhappy, sympathize with their misfortunes, compassionate their miseries, and restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections.

TRUTH.

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare and rejoicing in each other's Prosperity.

* * * * *

CARDINAL VIRTUES.

The four Cardinal virtues are Temperence, Fortitude, Prudence and Justice

Temperence

Is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or the contracting of any licentious or vicious habit, the indulgence in which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequendy subject him to the contempt and detestation of all good Masons.****

FORTITUDE

Is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient.

This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets, with which he has been so solemnly intrusted, and which was emblematically represented upon his first admission into the lodge; ** **

PRUDENCE

Teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while

in the lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token or word, whereby the secrets of Freemasonry may be unlawfully obtained *

JUSTICE

Is that standard or boundary of right, which enables to render unto every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principle thereof;

FREEDOM, FERVENCY AND ZEAL.

* * * * *

CHARGE AT INITIATION INTO THE FIRST DEGREE.

BROTHER:AS you are now introduced into the first

principles of Masonry, I congratulate you on being accepted into this ancient and honorable order; ancient, as having subsisted from time immemorial; and honorable, as tending in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory from their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies.

There are three great duties, which, as a Mason, you are charged to inculcate to God, your neighbor, and yourself. To God, in never

mentioning his name but with that reverential awe which is due from a creature to his creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good: to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you: and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties or debase the dignity of your profession. A zealous attachment to these duties will ensure public and private esteem.

In the State, you are to be a quiet and peaceful subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with Cheerfulness to that government of the country in which you live.

In your outward demeanor be particularly careful to avoid censure or reproach. Let not interest, favor, or prejudice, bias your integrity or influence you to be guilty of a dishonorable action. Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected; neither are you to suffer your zeal for the Institution to lead you into argument with those who, through ignorance, may ridicule it. At your leisure hours, that you may improve in Masonic knowledge, you are to converse with wellinformed brethren, who will be always as ready to give, as you will be ready to receive, instruction.

Finally: keep sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the

community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated in to Masonry, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory and reputation of the Institution may be firmly established, and the world at large convinced of its good effects.

CHAPTER IV.

THE SECOND, OR FELLOW CRAFTS' DEGREE.

The Master is the judge as to the proper time for the advancement of a candidate: but he should not be advanced until he has made himself sufficiently familiar with the preceding degree to be able to work his way into a lodge open on that degree. If objections are made to his advancement, they must be submitted to the lodge and their sufficiency determined by a twothirds vote.

FIRST SECTION.

LESSON.

Thus he showed me: and behold the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.

And the Lord said unto me, Amos, what seest thou? And I said, a plumbline. Then said the Lord, I behold, I will set a plumbline in the midst of my people? Israel: I will not again pass by them any more.

In some jurisdictions, the following lesson is read:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. And now abideth faith, hope and charity, these three; but the greatest of these is charity.

The following hymn may be used in place of the lesson:

Music Shirland.

I.

Had I the gift of tongues,
Great God, without thy grace,
My loudest words, my loftiest songs, Would be but sounding brass.

II.

Though Thou shouldst give me skill, Bach
mystery to explain;
Without a heart to do Thy will,

III.

Had I such faith in God, As mountains to
remove,

No faith could work effectual good, That did
not work by love.

IV.

Grant, then, this one request, Whatever be denied, That love
divine may rule my breast, And all my actions guide.

* * * * *

THE PLUMB, SQUARE AND LEVEL.

The plumb is an instrument made use of by operative masons, to raise perpendiculars; the square, to square their work; and the level, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes: the plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are travelling upon the level of time, to "that undiscovered country, from whose bourne no traveler returns."

CORN, WINE AND OIL.

SECOND SECTION

Masonry is considered under two denominations: operative and speculative.

OPERATIVE MASONRY.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and from which will result a due proportion and just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary and beneficent purposes.

SPECULATIVE MASONRY.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

IN SIX DAYS

God created the heaven and the earth, and rested upon the seventh day; the seventh therefore our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation and to adore their great Creator.

PEACE, UNITY AND PLENTY.

* * * * *

OF THE GLOBES.

The globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars.

The sphere, with the parts of the earth delineated on its surface, is called the terrestrial globe; and that with the constellations, and other heavenly bodies, the celestial globe.

THE USE OF THE GLOBES.

Their principal use, beside serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation of the earth round its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies,

we are inspired with a due reverence for the Deity and the works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefitted.

* * * * *

OF ORDER IN ARCHITECTURE.

By order in architecture, is meant a system of all the members, proportions and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

OF ITS ANTIQUITY.

From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across to support a covering. The bands, which connected those trees at the top and bottom, are said to have given rise to the idea of the base and capital of pillars, and from this simple hint originally proceeded the more improved art of architecture.

The five orders are thus classed: The Tuscan, Doric, Ionic, Corinthian, and Composite.

* * * * *

THE TUSCAN

Is the most simple and solid of the five orders. it was invented in Tuscany, whence it derives its name. Its col

umn is seven diameters high; and its capital, base, and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

THE DORIC

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference, in structures where strength and noble simplicity are chiefly required.

The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

THE IONIC

Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentals. There is both delicacy and ingenuity displayed in this pillar; the invention of which is attributed to the Ionians, as

the famous temple of Diana, at Ephesus, was of this order. It is said to have been formed after the model of an agreeable young women of an elegant shape dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong, robust young man.

THE CORINTHIAN.

The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentals and modillions.

This order is used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance: Accidentally passing by the tomb of a young lady he perceived a basket of toys covered with a tile, placed over an a canthus root, having been left there by her nurse. As the branches grew up they encompassed the basket, till, arriving at the tile, they meet with an obstruction, and bent downward. Callimachus, struck with the object, set about imitating the figure: the base of the capital he made to represent the basket; the abacus the tile; and the volutes the bending leaves.

THE COMPOSITE

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarterround, as the Tuscan and Doric order; is ten diameters high, and its cornice has dentals, or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.

OF THE INVENTION OF ORDER IN ARCHITECTURE.

The ancient and original orders of architecture, revered by Masons, are no more than threeThe Doric, Ionic, and Corinthianwhich were invented by the Greeks. To these the Romans have added two: the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian.

The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is

the Doric in its earliest state; and the Composite is the Corinthian, enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.

THE FIVE SENSES.

HEARING, SEEING, FEELING, SMELLING

AND TASTING.

The first three, Hearing, Seeing and Feeling, are deemed peculiarly essential to Masons;****~

HEARING

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; while thus our reason is capable of exerting its utmost power and energy. The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures,

and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

SEEING

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structure, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more: by it we perceive the tempers and dispositions, the passions and affections of our fellow creatures, when they wish most to conceal them; so that, though the tongue lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light

which administer to this sense are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye, and its appurtenances, evinces the admirable contrivance of nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of nature's work.

FEELING

Is that sense by which we distinguish the different qualities of bodies: such as heat and cold, hardness and softness

,roughness and smoothness, figure, solidity, motion and extension.

SMELLING

Is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils with the air, are the means by which all bodies are smelled. Hence it is evident that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration.

TASTING

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy,

Smelling and tasting are inseparably connected; and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

On the mind all our knowledge must depend: what, therefore, can be a more proper subject for the investigation of Masons? By anatomical dissection and observation we become acquainted with the body; but it is by the anatomy of the mind alone we discover its power and principles.

To sum up the whole of this transcendent measure of God's bounty to man, we shall add that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to nature and to nature's God, to whom we and all are indebted for creation, preservation, and every blessing we enjoy.

* * * * *

OF THE SEVEN LIBERAL ARTS AND SCIENCES.

GRAMMAR

Teaches the proper arrangement of words, according to the idiom or dialect of any particular people; and that excellency of pronunciation, which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

RHETORIC

Teaches us to speak copiously and fluently on any subject, not merely with propriety, but with all the advantages of force and elegance; wisely contriving to captivate the

hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

LOGIC

Teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce and conclude, according to certain premises laid down, admitted or granted; and in it are employed the faculties of conceiving, judging, reasoning and disposing; all of which are naturally led on from one gradation to another, till the point in question is finally determined.

ARITHMETIC

Teaches the powers and properties of numbers, which is variously effected, by letters, tables, figures and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another is already known or discovered.

GEOMETRY

Treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid.

A point is a dimensionless figure; or an indivisible part of space.

A line is a point continued, and a figure of one capacity, namely, length.

A superficies is a figure of two dimensions, namely, length and breadth.

A solid is a figure of three dimensions, namely, length, breadth and thickness.

OF THE ADVANTAGES OF GEOMETRY.

By this science, the architect is enabled to construct his plans and execute his designs; the general, to arrange his soldiers; the engineer, to mark out ground for encampments; the geographer, to give us the dimensions of the world, and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces; by it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of the mathematics.

MUSIC

Teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

ASTRONOMY

Is that divine art, by which we are taught to read the wisdom, strength and beauty of the Almighty Creator, in those sacred pages, the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the

periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary law of nature.

While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole creation trace the glorious Author by his works.

OUTER DOOR.

* * * * *

EMBLEM OF PLENTY.

* * * * *

INNER DOOR.

* * * * *

G

* * * * *

GEOMETRY,

The first and noblest of sciences, is the basis on which the superstructure of Masonry is erected.

ITS MORAL ADVANTAGES.

By Geometry we may curiously trace Nature through her various windings to her most concealed recesses. By it

we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions of this vast machine. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by time and experience, have produced works which are an admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, still survives. The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture symbols most expressive have been selected by the Fraternity to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our Institution.

CHARGE AT INITIATION INTO THE SECOND DEGREE.

BROTHER:~Being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal, and not the external, qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to partake or aggravate the offenses of your brethren; but, in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry,

originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character it is expected that you will conform to the principles of the order, by steadily preserving in the practice of every commendable virtue.

Such is the nature of your engagements as a Fellowcraft , and to these duties you are bound by the most sacred of ties.

CHAPTER V.

THE THIRD, OR MASTER

MASON'S DEGREE.

FIRST SECTION

* * * * *

LESSON.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mowmings go about the streets; or ever the silver cord be loosed, or the

golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the

dust return to the earth as it was; and the spirit shall return unto God who gave it.

The following hymn may be used instead of the lesson:

MusicSinai, or Windham.

I.

Let us remember in our youth,

Before the evil days draw nigh, Our GREAT
CREATOR, and his TRUTH!

Ere memory fail and pleasure fly; Or sun, or
moon, or planet's light

Grow dark, or clouds return in gloom; Ere vital
spark no more incite;

When strength shall bow, and years consume.

II.

Let us in youth remember Him

Who formed our frame, and spirits gave, Ere
windows of the mind grow dim,

Or door of speech obstructed wave; When
voice of bird fresh terrors wake,

And music's daughters charm no more; Or fear

to rise, with trembling shake,
Along the path we travel o'er.

III.

In youth, to God let memory cling,

Before desire shall fail, or wane, Or e'er be
loosed life's silver string,

For man to his long home doth go,

And mourners group around his urn; Our dust
to dust again must flow,

And spirits unto God return.

* * * * *

WORKING TOOLS.

They are all the implements of Masonry, indiscriminately, but more especially the Trowel.

THE TROWEL

Is an instrument made use of by operative Masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of Brotherly Love and Affection that cement which unites us into one sacred band, or society of Friends and Brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best

agree.

* * * * *

SECOND SECTION

* * * * *

PRAYER.

Thou, O God ! knowest our downsitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and

support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord I have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

Or this form may be used:

O God, in whose hand our breath is, we bow in Thy presence with a sense of the frailty and uncertainty of this mortal life. It is appointed unto man once to die. But we thank Thee, that in Thy great mercy Thou hast made known to us the life beyond the grave, so that all may look hopefully forward beyond the shadows that now surround us. Help us so to perform the duties assigned to us here, that when we shall depart this life, we may die in hope of a blissful immortality, and Thy Name shall have the praise forever. Amen.

Music~leyel's Hymn.

I.

Solemn suikes the funeral chime,
Notes of our departing time;
As we journey here helow,
Through a pilgrimage of woe.

II.

Lord of all ! below, above,
Fill our hearts with uuth and love;
When dissolves our earthly tie,
Take us to Thy Lodge on high.

* * * * *

THE BROKEN COLUMN.

THIRD SECTION.

THE TEMPLE.

There are three Grand Masonic Pillars, denominated Wisdom, Strength and Beauty, represented by ****

The Temple was supported by fourteen hundred and fiftythree columns, and two thousand nine hundred and six pilasters; all hewn from the finest Parian marble.

There were employed in building the Temple, three
Grand Masters, three thousand three hundred Masters or
Overseers of the work, eighty thousand Fellow Crafts or
Hewers in the Mountains, and Seventy thousand Entered Apprentices or
bearers of burden,
Apprentices or Bearers of Burdens,

EMBLEMS.

There are two classes of Masonic emblems, the Exoteric and Esoteric.
The Exoteric (or monitorial) class consists of Three Steps; the Pot of
Incense; the Beehive; the Book of Constitutions guarded by the Tyler's
Sword; the Sword pointing to a Naked Heart; the All Seeing Eye; the
Anchor and Ark; the Fortyseventh Problem of Euclid; the Hour Glass;
and the Scythe.

THE THREE STEPS

Usually delineated on the Master's Carpet are emblematical of the three
principal stages of human life, viz: Youth, Manhood and Age, because in
Youth we are as Entered Apprentices; in Manhood as Fellow Craftsmen, and
in Age as Master Masons. In Youth, as Entered Apprentices, we ought
industriously to occupy our minds in the attainment of useful knowledge;
in Manhood, as Fellow Crafts, we should apply that knowledge to the
discharge of our respective duties to God, our neighbor, and ourselves; so
that in Age, as Master Masons, we may enjoy the happy reflection
consequent on a well spent life, and die in the hope of a glorious
immortality.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to

Deity; and as this glows with fervid heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy.

THE BEEHIVE

Is an emblem of Industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that, as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellowcreatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.

When we take a survey of Nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attacks of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS, GUARDED BY THE TYLER'S SWORD,

Reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before

the uninitiated; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

THE SWORD POINTING

TO A NAKED HEART

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of man, yet that

ALLSEEING EYE,

Whom the Sun, Moon, and Stars obey, and under whose watchful care even Comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK

Are emblems of a wellgrounded hope and a wellspent life. They are emblematical of that divine ark which safely wafts us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

THE FORTYSEVENTH

PROBLEM OF EUCLID

Was an invention of our ancient friend and Brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of Priesthood, and is said to have been raised to the sublime degree of Master Mason. This wise philosopher enriched his mind

abundantly in a general knowledge of things, more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished he erected this when, in the joy of his heart he exclaimed, Eureka! signifying, in the Grecian language, I have found it; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOURGLASS

Is an emblem of human life. Behold, how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot, without astonishment, behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! Today he puts forth the tender leaves of hope; tomorrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring, he falls like autumn leaves, to enrich our mother earth.

THE SCYTHE

Is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold, what havoc the Scythe of time makes among the human race; if by chance we should escape the numerous evils incident to childhood and youth, and, with health and vigor, arrive at the years of manhood, yet withal we must soon be cut down by the all devouring Scythe of time, and be gathered into the land where our fathers have gone before us.

The following, or some other suitable CHARGE, may be given:

BROTHER:Your Zeal for the institution of Masonry, the progress you have made in the mysteries, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem.

You are now bound by duty, honor and gratitude to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the order.

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied, must be your constant care; and for this purpose it is your province to recommend to your inferiors obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and, by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the order, entrusted to your care, you are carefully to preserve; and never suffer

them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

Your virtue, honor and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed.

Every candidate who shall receive the third degree in any lodge in this jurisdiction and sign the bylaws shall become a member of said lodge and the Secretary shall record his name upon the roll of membership. CONS. 133

CHAPTER VI.

INSTALLATION OF THE OFFICERS OF A LODGE.

No one, elected or appointed to office in a chartered lodge, can enter upon the discharge of his duties until he has been installed. The officers of a lodge under dispensation receive their authority directly from the Grand Master or Grand Lodge, and cannot be installed: and they acquire no rank by such service.

The officers of a newly constituted lodge are installed by the Grand Master, or his representative: and he may, in person or by special Deputy, at his pleasure install the officers of any lodge. Subject to this prerogative of the Grand Master, it is the right and duty of every Master to install his successor, or cause him to be installed. But a Warden, acting as Master, cannot, unless he is a Past Master, install his successor, although he may call a Past Master to the chair to perform the ceremony. Any Past Master, and no one but a Past Master (and by that term is meant the Past Master of a lodge), can install a Master. When the Master has been installed, it devolves upon him to install the other officers, but, of course, he may call upon the one who installed him to install all of them. In England, it has been the custom for each subordinate officer to install his successor, but it has not been adopted in this country to any great extent: the retiring officer is sometimes called upon to invest his successor, and even to deliver the charge, but he does this only as the mouthpiece of the Installing Officer. An installed officer holds his office until his successor is installed: and hence, while a reelected officer should be reinstated, yet, if he is not, he will hold his office by virtue of his former election and installation.

If objections are made by a member of the lodge, to the installation of any officer, the Installing Officer should examine the objections, and, if he deems them insufficient, should proceed with the installation: but if he deems them sufficient, he must suspend the installation of that officer and appoint a time and place for a hearing upon the truth of the allegations upon which the objections are based. If he finds that the allegations are not true, he installs the officer: if he finds that they are true, and that the officer ought not to be installed, he must send to the lodge a certificate to that effect to be entered on its records, and the proper measures should be taken to hold a new election. If the installing officer is the Grand Master, or his Deputy specially authorized to hear and determine objections to an installation, there is no appeal from his decision: but in all other cases, an appeal lies to the Grand Master from the final decision ~fth~ Installing Officer, and, in case an appeal is taken, all further proceedings are suspended until it is determined. But if the decision of the Installing Officer is that the objections are not sufficient, or are not sustained at the hearing, the appeal from his decision must be taken before the installation, or it will be too late.

While, in some jurisdictions, officers can be installed only in a tyled lodge, in this and most others they may be installed in public. When the installation is public, arrangements should be made for the following programme:

Music

PRAYER

Music.

Installation Of The Master.

Music.Master's Installation Ode.

Installation Of Senior Warden.

Music.Senior Warden's Installation Ode.

Installation of Junior warden.

Music.Junior Warden's Installation Ode.

Installation of other Officers.

Music.

Charge.

Music.

Address.

Music.

Benediction.

The lodge should open at its Hall and march in procession to the place where the ceremonies are to be performed: and, after they are finished, return to its Hall and close. If the services are at the Hall, the lodge should be opened and closed in an anteroom, and never in the presence of profanes.

A portion of the ceremony of the installation of a Master can be performed only in a Convention of not less than three Past Masters of a lodge. It is known as the Past Master's Degree," and is often confounded with a degree of the same name conferred in Royal Arch Chapters; but the Chapter Past Master cannot, in this State, be recognized by a Past Master of a lodge. In different jurisdictions, the usage, as to the time when this ceremony is to be performed, differs: in some, it must be performed as a part of the installation ceremony; in these, when the installation is in a lodge, all except Past Masters (including Masters in the chair) are required, at the proper time, to retire, while the Master is invested with this "degree," and then to return to assist in the remaining ceremonies; and when the installation is public, this ceremony is either performed before leaving the lodge room for the public hall, or after returning from the public services: in others, the Installing Officer, at his convenience, generally before, but it may be after, the installation, with the necessary assistance, performs this part of the ceremony.

After installation the officer is entitled to serve, unless it appears that he is actually ineligible, all other questions being settled by the installation. When an officer is declared, by competent authority, to be duly installed, his installation is valid, although portions, or even all, of the ceremony have been omitted.

When a meeting is held for installation, the lodge must be opened on the third degree. A suitable Brother is appointed as Marshal for the occasion, to present the officers and perform such other duties as the Installing Officer may require of him.

After a prayer and (if practicable) appropriate music, the Marshal, by direction of the Installing Officer, collects the Jewels, the Three Great Lights, the Rule, the Line, the Book of Constitutions, the Charter, the Records, the ByLaws, the Gavel, the Truncheons of the Wardens, the Deacons' Rods, the Stewards' Rods, the Marshal's Baton and the Tyler's Sword, and place them upon a table, so arranged that he can promptly hand them to the Installing Officer when required.

INSTALLATION OF MASTER. Ins. Officer.

Brother Marshal, you will present to me the Master elect of _____ Lodge.

Marshal

Worshipful Master, I present Brother _____ to be installed Master of this Lodge. He has been found to be of good morals and of great skill, true and trusty, and as he is a lover of the whole Fraternity, wheresoever dispersed over the face of the earth, we doubt not he will discharge his duty with fidelity.

Ins. Officer

Let him face the West. Brethren, [and all who are present] you now behold before you Brother who has been duly elected Master of this Lodge and is now presented for installation. If any one of you know aught wherefore he should not be installed into that most honorable and responsible office, stand forth and declare it, or forever after hold your peace ! Hearing no objections, I will proceed with the installation. Brother Marshal, you will place our Brother at the altar, there to receive the benefit of prayer, and take upon himself his official obligation.

The Master elect is placed at the altar facing the East; the Chaplain is conducted to the altar facing the West. All rise.

PRAYER BY THE CHAPLAIN.

Most Holy and Glorious Lord God, we approach Thee with reverence and implore Thy blessing on this Brother, elected to preside over this Lodge, and now kneeling before Thee. Fill his heart with Thy fear, that his tongue and actions may pronounce Thy glory. Make him steadfast in Thy service; grant him firmness of mind; animate his heart and strengthen his endeavors. May he teach Thy judgments and Thy laws, and be a true and faithful servant. Bless him, o Lord, and bless the work of his hands.

Accept us in mercy. Hear Thou our prayer. Forgive our transgressions; and, finally, receive us into the Celestial I£dge above, where Thou forever reignes~ Amen.

Response. So mote it be.

ins. Officer to Master elect, still kneeling.

You will repeat after me your official obligation:

I solemnly promise, upon the honor of a Mason, that in the office of Master of _____ Lodge, I will, according to the best of my

abilities, strictly comply with the Constitution and Regulations of the Most Worshipful Grand Lodge of Maine, and all other ancient Masonic usages, so far as the same shall come to my knowledge.

The Brethren are seated.

ins. Officer to Master elect, still kneeling.

MY BROThER:Previous to your investiture. it is necessary that you should signify your assent to those ancient charges and regulations which point Out the duty of a Master of a lodge:

You agree to be a good man and true, and strictly to obey the moral law.

You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.

You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the supreme legislature.

You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.

You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren, when convened, in every case consistent with the Constitutions of the Order.

You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

You agree to be cautious in carriage and behavior, courteous to your brethren, and faithful to your lodge.

You promise to respect genuine Brethren, and to discountenance impostors and all dissenters from the original plan of Masonry.

You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the arL

You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge, or general assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry.

You promise a regular attendance on the committees and

communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry, on convenient occasions.

You admit that no new lodge shall be formed without permission of the Grand Lodge, and that no countenance be given to any irregular lodge or to any person clandestinely initiated therein, being contrary to the ancient charges of the Order.

You admit that no person can be regularly made a Mason in, or admitted a member of, any regular lodge, without previous notice and due inquiry into his character.

You agree that no visitors shall be received into your lodge without due examination, and producing proper vouchers of their having been initiated in a regular lodge.

These are the regulations of Free and Accepted Masons. Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?

The Master assents.

Ins. Officer In consequence of your cheerful conformity to the charges and regulations of the Order, you are now to be installed Master of this Lodge, your Brethren having full confidence in your care, skill and capacity to govern the same.

Brother Marshal, conduct the Master elect from the altar to the East.

My Brother With pleasure I invest you with this jewel of your office, the SQUARE. As the Square is employed by operative Masons to fit and adjust the stones of a building, that all the parts may properly agree, so you, as Master of this lodge, are admonished, by the symbolic meaning of the Square upon your breast, to preserve that moral deportment, among the members of your lodge, which should ever characterize good Masons; and to exert your authority to prevent illfeeling or angry discussion arising to impair the harmony of their meetings.

I also present to you the three Great Lights in Masonry: the Holy Bible Square and Compasses..

The Bible, the Great Light in Masonry will guide you to all truth will direct your paths to the temple of happiness, and point out to you the whole duty of man.

The Square teaches us to harmonize our conduct by the principles of morality and virtue.

The Compasses teach us to limit our desires in every station, that, rising to eminence by merit, we may live respected and die regretted.

I also present to you the RULE and LINE. The Rule directs that we should punctually observe our duty, press forward in the path of virtue, and, inclining neither to the right nor the left, in all our actions have Eternity in view.

The Line teaches us the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to Immortality.

The BOOK OF CONSTITUTIONS you are to search at all times. Cause it to be read in your lodge, that none may pretend ignorance of its requirements.

You now receive in charge the CHARTER, by authority of which this lodge is held. Without its presence you cannot open your lodge: you are, therefore, to preserve it carefully and transmit it safely to your successor.

You also receive in charge the ByLaws and RECORDS of your lodge. You are to see that the ByLaws are faithfully obeyed and that the RECORDS are correctly kept, determining what is proper to be recorded.

And lastly, I place in your hand this GAVEL, the use of which you have already been taught. Use it not arbitrarily, but prudently, and, if occasion require, firmly, to the end that good order and harmony be preserved.

[The symbolic colors of your station are white, and are emblematic of Innocence, of Peace, and of Wisdom. In its application to humanity the color white denotes purity, good reputation, and happiness. In its Sacred Language it signifies the regeneration of the soul, and in Divine Language it is the symbol of Divine Wisdom of the Supreme Grand Architect of the Universe.

"Wisdom," says Solomon, " is the glorious emanation of the AllPowerful Divine, the purity of eternal light, the spotless mirror of the operations of God, and the image of his goodness; it is a one, yet it is capable of becoming a plurality. The Prophets saw the Divinity clothed in a garment white as snow, and his hair white, like unto wool." "God created the universe from his love, and he sustains it by his wisdom. In every system of Cosmogony, the Divine wisdom, the Eternal light dissipates the primitive darkness, and fashions the world in the womb of Chaos."

This symbol is also represented by a white taper, which at the opening of the lodge you are (presumed) to light at the altar, thereby reminding you that before entering upon the important duties of your station you should first seek to be enlightened by the Divine wisdom, which can only be obtained by diligently searching the revealed word of Him "who is without beginning of days or end of years. "]*

I now conduct you to the Oriental Chair, and hail you as Master of this

lodge. Call up the Brethren. [Done.]

Master, Behold your Brethren!

Brethren, Behold your Master!

Brethren, Salute your Master!

The brethren salute the Master, who remains seated, with the Private Grand Honors if the ceremony is private, or with the Public Grand Honors if other than Masons are present. The Brethren are then seated, and the Installation Ode may be sung.

If the Installation is in a lodge, instead of following the foregoing form, after the by-Laws and Records are presented to the Master, the Installing Officer may adopt the following:

Ins. Officer. You will now be solemnly inducted into the Oriental Chair of King Solomon: during the performance of this ceremony, it is requested that all but regularly installed Masters of lodges and Past Masters, will retire.

All but Masters and Past Masters having retired, the new Master is invested with the mysteries of the Past Master's degree and solemnly inducted into the chair.

When the doors are opened, the brethren return and form an avenue from the West to the East, the new Master being in the chair.

Ins. Officer. Master, behold your Brethren! Brethren, behold your Master!

*From William M. Cunningham's "Craft Masonry": to be used or omitted at discretion.

The grand honors are given, after which a procession is formed and the brethren pass around the lodge three times, signifying their respect and obedience by the usual distinctive marks in the different degrees, during which time the Installation Ode may be sung.

MASTER'S INSTALLATION ODE.

Music Dundee.

Behold, O Master in the East, What glories greet thee there; What floods of radiance eastward stream:

The sun is rising fair.

Behold, O Master, glorious Arts Were cradled
in the East;

Behold what Sciences came forth Man's
waking mind to feast.

O Master, in thy symbolled East. Seek Wisdom
from above;

And spread the light which Heaven shall send
Within the Lodge in Love.

The Marshal is directed to conduct the Wardens, Treasurer and Secretary elect to the East, where, standing with the right hand on the left breast, they take the official obligation and are severally presented to the Installing Officer.

SENIOR WARDEN.

MY BROTHER: You have been elected Senior Warden of this lodge, and I now invest you with this jewel and the implemment of your office.

The LEVEL demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are Brethren; because a time will come, and the wisest knows not how soon, when all distinction but that of goodness shall cease, and death, the grand leveller of human greatness, reduce us to the same state.

Your regular attendance on the meetings of your lodge is essentially necessary. In the absence of the Master, you are to govern the lodge. I firmly rely on your knowledge of Masonry and attachment to the lodge, for the faithful discharge of the duties of this important trust.

[Your station in the West denotes the affection of, or the love of, truth. The symbolic colors of your station are red, which is emblematic of Strength, of Zeal, of Virtue, and of Love.

This symbol is represented by the red taper, which at the opening of the lodge you are (presumed) to light at the altar, thereby reminding you that before entering upon the duties of your station, you should first seek an endowment of that strength and Divine love which is requisite for the faithful discharge of the duties of your office.] *

Look well to the West.

The Senior Warden is conducted to the West by the Marshal, and the following words may be sung:

O Warden, with thy LEVEL poised, What

lesson dost thou give?

Are all men equal? Shall the worm
On king and peasant live?

O Warden, where King Hiram stood,
Like him, seek STRENGTH above;

Sustain the East, pay all their dues,
Protect the weak in love.

JUNIOR WARDEN.

MY BROTHER: You have been elected Junior Warden of this lodge, and I now invest you with this jewel and the implement of your office.

The PLUMB admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

To you is committed the superintendence of the Craft during the hours of refreshment; and it is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but careful to observe that none of the Craft be suffered to convert the means of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present position.

Your station in the South signifies truth in light. The symbolic colors of your station are blue, and denote Beauty, Fidelity, Eternity, Friendship and Divine Truth.

This symbol is also represented by a blue taper, which at the opening of the lodge you are (presumed) to light at the altar, thereby reminding you that as it is your province to first direct the minds of the uninformed in their search after truth, so should you seek to be endowed with that Divine truth which is so essential to the faithful discharge of the duties of your station.]*

Look well to the South.

*From Cunningham's "Craft Masonry."

The Junior Warden is conducted to the South by the Marshal, and the following words may be sung:

O Warden, with the PLUMB upraised,
What doth thy emblem teach?

Do all the Craft uprightly walk,

And practice what they preach?

O Warden, where the Faithful One Observed
the glorious sun,

Like him adorn with BEAUTY still The work
by him begun.

TREASURER.

MY BROTHER: You have been elected Treasurer of this lodge, and it is with pleasure that I invest you with the jewel of your office. It is your duty to take charge of the stock and other property of the lodge, receive all moneys, keep a just and true account of the same, and pay them out by order of the Worshipful Master, and consent of the lodge. I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

SECRETARY.

MY BROTHER: You have been elected Secretary of this lodge, and I now invest you with the jewel of your office. It is your duty to carefully observe the proceedings of the lodge, keep a true and perfect record of the same, receive all moneys from the hands of the Brethren, and pay them to the Treasurer, taking his receipt therefor. Your good inclination to Masonry and this lodge will induce you to discharge the important duties of your office with fidelity, and by so doing you will merit the esteem and applause of your Brethren.

The Master, having announced his appointments, the Marshal is directed to conduct the remaining officers to the East; and, having received their official obligation, they are severally presented to the Installing Officer.

CHAPLAIN.

MY BROTHER: You are appointed Chaplain of this lodge, and I invest you with this jewel. It is your special duty to conduct the devotions of the lodge, and bear before the throne of Heavenly Grace the spiritual needs of your Brethren. In all your intercourse with your lodge, it is expected that you will "point to Heaven and lead the way."

MARSHAL.

MY BROTHER: You are appointed Marshal of this lodge. I invest you with this jewel, and place in your hands this baton as the badge of your office. It is your duty to organize the lodge, form and conduct all processions, introduce and accommodate visiting Brethren, and attend to such other interests, in the practice of our rites, as the Worshipful Master

shall direct

DEACONS.

BRETHREN: You are appointed [or, have been elected] Senior and Junior Deacons of this lodge, and I invest you with the jewels of your office, and place in your hands these black rods, which you will bear, in the performance of your official duty, as symbols of your deputed authority.

It is your duty to attend on the Master and Wardens, and to act under their direction in the active duties of the lodge; and, as from you the first impression of our Institution is received by the candidates, you should be particularly careful, by the seriousness of your deportment, to properly prepare them for the dignified and important ceremonies of initiation.

STEWARDS.

BRETHREN: You are appointed [or, have been elected] Senior and Junior Stewards of this lodge, and I invest you with the jewels of your office, and place in your hands these white rods~ which you will bear in the performance of the duties of your office, which are to assist the Deacons and other officers in performing their respective duties. You are also to see that the tables are properly furnished at refreshment, and that every Brother is suitably provided for. Your regular and early attendance will afford the best proof of your zeal and attachment to the lodge.

ORGANIST.

MY BROTHER: You are appointed Organist of this lodge, and I invest you with this jewel. Under the direction of the Worshipful Master, you will conduct the musical services of the lodge.

As harmony is the strength and support of all institutions, so may the harmony over which you shall preside strengthen and support every gentle and ennobling emotion of the soul.

HISTORIAN.

My Brother: You have been appointed Historian of this lodge and I invest you with this jewel. It is your duty to collect and preserve everything of importance pertaining to the history of this lodge, and to record all events worthy of preservation. Faithfulness and accuracy are essential to the proper discharge of the duties of your office.

TYLER.

MY BROTHER: You are appointed Tyler of this lodge, and I invest you with this jewel and the implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the

approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, and post a sentinel over our actions; thereby preventing every unworthy thought, word, or deed, and preserving consciences void of offense towards God and towards man.

The officers are severally conducted to their stations by the Marshal, as each is installed, and, when all have been installed, by direction of the Installing Officer, the Marshal proclaims as follows:

Marshal

I am directed to proclaim, and I do hereby proclaim, that the Worshipful Master, Wardens, and other officers, elected and appointed, of _____ Lodge,

have been regularly installed into their respective stations. This proclamation is made from the East [one blow with gavel], the West [one blow with truncheon), the South [one blow with truncheon], Once, Twice, Thrice; all interested will take due notice, and govern themselves accordingly.

CHARGE.

WORSHIPFUL MASTER:The superintendence and government of the Brethren who compose this lodge having been committed to your care, you cannot be insensible of the obligations which devolve on you as their head; nor of your responsibility for the faithful discharge of the important duties of your position.

The honor, reputation and usefulness of your lodge, will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted, according to the zeal and ability with which you disseminate the genuine principles of our Institution.

For a pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and luster to all within its circle. In like manner it is your province to spread and communicate light and instruction to the Brethren of your lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practice out of the lodge those duties which they have been taught in it; and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the Institution; so that when a man is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a

diligent observance of the ByLaws of your lodge, the Constitutions of Masonry, and, above all, the Holy Scriptures, which are given as a rule and a guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more.

BROTHER SENIOR AND JUNIOR WARDENS: You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say, that what you have seen praiseworthy in others, you should carefully

imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust; diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties; your acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your Brethren and the testimony of a good conscience.

Brethren of _____ Lodge: Such is the

nature of our Constitution; that as some must of necessity rule and teach, so others must learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your lodge are sufficiently conversant with the rules of propriety and the laws of the Institution to avoid exceeding the powers with which they are entrusted; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy and communicating happiness.

Finally, my Brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons. And may the tenets of our profession be transmitted through your lodge, pure and unimpaired, from generation to generation.

CHAPTER VII.

RECEPTION OF VISITORS.

The reception of Visitors with the honors due to their rank is an ancient custom of the Fraternity, which should not be allowed to fall into disuse. It is an act of grave discourtesy to a visiting officer, to omit his formal reception by the lodge.

1. Grand Lodge. When a visit from the Grand Lodge is announced, the Master, having opened the lodge on the third degree, stations the Deacons and Stewards at the sides of the door with their rods crossed, and arranges the Brethren in lines from the door to the Chair, facing inwards. He then sends a Past Master to escort the Grand Lodge, which enters in procession, the Grand Tyler, however, remaining at the door. The Grand Lodge proceeds up to the East, and opens to the right and left, when the Grand Master passes through and ascends the Master's platform, and the other Grand Officers pass to the right of the Master. The Master receives the Grand Master according to ancient usage, with the private grand honors of Masonry, and resigns to him the chair and the gavel, whereupon each other Grand Officer assumes his appropriate station in place of the corresponding officer of the lodge, and the Brethren are seated.

When the Grand Master has finished the business for which the visit was made, or at his pleasure, he resigns the Chair to the Master, whereupon the other Grand Officers resign their respective stations to the proper officers of the lodge and repair to the East and take seats on the right of the Master.

If the Grand Lodge retires before the lodge is closed, the same ceremony is observed, the grand honors being given just before the Grand Master steps from the platform to take his place in the procession.

2. THE GRAND MASTER.

INTRODUCTION

I. Advance Planning.

A. Notification by letter.

B. Grand Marshal consults with Master of Lodge before meeting.

C. Grand Master's suite.

1. Formed in anteroom.

2. Formed according to Grand Master's wishes.

II. Receiving Grand Master.

A. Grand Marshal makes demand at tiled door.

1. Informs Senior Deacon that the Grand Marshal is in waiting.

a. Grand Marshal escorted into Lodge.

b. Announces that the Grand Master is in waiting and wishes to be received in the Lodge.

c. Wor. Master informs Grand Marshal that a procession of the proper officers will be formed and will wait upon the Grand Master. This procession will consist of the lodge Marshal, Deacons and Stewards.

2. Or Grand Marshal informs the Senior Deacon that the Grand Master is in waiting and wishes to be received in the Lodge. (Follow procedure as in 1c. above.)

3. The Grand Marshal meanwhile forms his suite outside in the following order;

Grand Stewards

Grand Pursuivants

Grand Chaplain

Past District Deputies

District Deputies

Grand Secretary

Grand Treasurer

Past Grand Wardens

Grand Wardens

Past Grand Masters

Deputy Grand Master

Grand Master

Grand Deacons

Grand Standard Bearer

Grand Sword Bearer

B.Entering the Lodge hall.

1. When Lodge officers arrive at the outer door, Stewards will remain inside the hall, face each other and cross rods to allow suite to enter beneath the arch formed. Deacons go to the rear of the procession. Marshal will inform the Grand Marshal that the Lodge is ready to receive the Grand Master and will then step to one side.

2. Grand Marshal announces "The Grand Lodge of Maine".

3. Wor. Master gives three raps to raise the Lodge.

4. Suite marches to rear of altar in double file, halts at the altar, opens ranks and faces inward while the Grand Marshal goes to rear of column and escorts the Grand Master to rear of altar. In escorting the Grand Master, the Grand Marshal offers his right arm.

Note: While this takes place, the lodge Marshal, Stewards and Deacons go quietly to their respective places in the Lodge.)

5. The Grand Marshal introduces the Grand Master to the Master of the Lodge.

6. Wor. Master asks the Grand Marshal to escort the Grand Master to the East, where he is welcomed by the Master and in turn introduced to the Brethren, at the conclusion of which he is given the private Grand Honors at the request of the Master, taking cue from the Grand Marshal.

(Note: Private Grand Honors consist of giving the Dueguards and signs of the three degrees. DO NOT GIVE GRAND HAILING SIGN)

7. Master presents gavel to Grand Master and asks him to preside.

8. Grand Master accepts gavel and asks Grand Marshal to introduce the balance of the suite.

9. As each of the remaining officers is introduced, he steps between the lines, facing East, salutes with DG and steps back into line. When all have been introduced, Grand Marshal leads entire suite to East, forming a semicircle facing West;

10. OR, As each is introduced he steps to rear of Altar, salutes, and proceeds toward the East forming lines facing inward on North and South sides of hall alternately.

11. Grand Master introduces Grand Marshal and suite is accorded the Public Grand honors by the Brethren. (Note: Public Grand Honors consist of crossing arms, left over right, tips of fingers resting on shoulders, then bowing three times.)

12. Suite is then conducted once around the Lodge and will find convenient seats for themselves.

C. Seating the Lodge.

1. Grand Master uses gavel to seat Lodge and returns gavel.

D. Master of Lodge continues with opening.

III. Program for the Evening.

A. Lodge program presented.

B. Grand Master to be the last one to speak. Allow as much time as Grand Master feels necessary to present his message.

(NOTH: NO ONE SHOULD SPEAK AFTER THE GRAND MASTER, NOT EVEN TO MAKE AN ANNOUNCEMENT.)

IV. Closing Lodge.

A. Master uses regular form for closing Lodge.

B. Or, asks Grand Master to close in Ample Form.

3. District Deputy Grand Masters, and Special Deputies of the Grand Master.. In 1823, the Grand Lodge adopted the following form for the reception of District Deputy Grand Masters, and the same form is appropriate for the reception of Special Deputies:

"The District Deputy Grand Masters shall give previous reasonable notice of their intended visit to the Master of the lodge, who shall summon the same, and provide one of the anterooms, or some other convenient place within the lodge building, to which the District Deputy Grand Master will repair and inform the lodge by their Marshal that he is

in waiting. The lodge being opened, the Master shall then direct the Marshal, accompanied by the Deacons and Stewards with their rods, to wait on the District Deputy Grand Master and inform him that the lodge is ready to receive him, and conduct him to the door of the lodge in the following order:

1st. Marshal.

2d. Stewards

3d. Deacons.

4th. District Deputy Grand Master.

On arriving at the door of the lodge the Marshal makes demand, and the door being opened, he announces "the District Deputy Grand Master," and they enter the lodge; the Brethren arise, the Stewards and Deacons halt within and open to the right and left, crossing their rods, the District Deputy Grand Master enters between them, preceded by the Marshal; being entered, the Brethren salute him in ancient form, the Marshal conducts him to the East and the Master offers him the chair. The visit being ended, and the District Deputy Grand Master signifying his intention to retire, he is conducted to his chamber in the same manner, the Stewards and Deacons halting as above at the door of his apartment only. And the substance of the above order will be observed when the District Deputy Grand Master visits by deputation of a Past Master or Master of a lodge, except that such Deputy will not take the chair, but sit uncovered at the right of the Master."

4. Other Brethren ~ When a Brother visits a lodge, and has been examined, or avouched for, the Master sends the Senior Deacon to introduce him. That officer conducts him to the usual place and says:

"Worshipful Master, I have the pleasure of introducing

to you Brother _____ hailing from

_____ Lodge."

The Master calls up the lodge and says:

"Brother _____ it gives me pleasure to introduce to you the members of _____ Lodge and their visitors, and to welcome you to a seat among us."

The Senior Deacon conducts the visitor to a seat, and the lodge is called down.

No brother should be allowed to visit a lodge for the first time without an introduction. If the visitor is a Past Master, he should be invited to a seat

in the East: and if he is an Officer of any Grand Lodge, or a Permanent Member of our own Grand Lodge, or a Past Grand Master, he should be received with the grand honors at the time of his introduction.

The Master should take great care to extend the proper courtesies to visiting brethren and to make them feel that they are welcome.

He should invariably, as soon as the lodge is opened, give a general invitation to all Past Masters to take seats in the East: and this invitation should be accepted by those present, unless there are special reasons for not doing so.

CHAPTER VIII.

MASONIC PROCESSIONS

The too great frequency of Masonic Processions in public is an evil greatly to be deplored. In this State no lodge can form a public procession, except for funerals and attendance upon Divine Services, without the consent of the Grand Master. Formerly lodges had the right to appear in public on St. John's Days; and if the ancient manner of celebrating those days should ever again prevail undoubtedly lodges would be permitted to do so without being required to obtain special permission.

The rule is that Masonic processions are allowable only when some Masonic work is to be done. But in former times Masons frequently appeared in public in their distinctive character to pay respect to the Chief Magistrate, either upon occasions of a public reception of him, or of public mourning for his death. Some have attempted to make a distinction, holding that when the Chief Magistrate is, or has been a Mason such a course is proper, but when not it is improper. But an examination of the Old Charges and Regulations will clearly show that there is no ground for this distinction, and that they teach the propriety of Masons, in their character as such, honoring the Chief Magistrate while living, and mourning for him when dead.

The post of honor in Masonic processions is in the rear. Marshals should walk or ride on the left flank of a procession. When a procession faces inwards, the Deacons and Stewards cross their rods, so as to form an arch for the Brethren to pass beneath.

All processions return in the same order in which they set out.

The Musicians, if Masons, follow the Stewards: otherwise they precede the Tyler.

When there is an escort, it leads the procession, but halts just before reaching the place of destination, to allow the body escorted to pass by it.

In WEBB's Monitor, published in 1805, and in subsequent editions, places are assigned, in processions of lodges, to Royal Arch Masons and Knights Templar immediately preceding the Master and it was for some time customary for masons of those degrees to take places in a lodge procession, clothed in their peculiar insignia. This is believed to have been an innovation at that time, as it is not found in any of the earlier Monitors, either of WEBB or other authors. Indeed, in the Pennsylvania Ahiman Rezon of 1783, it is stated by the authority of DERMOTT in 1772, that "Royal Arch Masons must not, at a procession, nor in any other place except in the Royal Arch Lodge, be distinguished by any garment or badge different from what belongs to them as officers or members of the Grand, or their own private lodge." Dalcho, in his Ahiman Rezon of 1807, says: "In all Masonick Processions, no Freemasons shall wear the insignia of any order above the degree of a Master Mason": but, in his edition of 1822, he assigns a place in lodge processions to "Masons of such of the higher degrees as are recognized by the Grand Lodge, in the form of their respective Orders," and changes the sentence above quoted to the following: "In all Masonic Processions, no Freemason shall wear the insignia of any Order which is not recognized by the Grand Lodge." Most of the recent Monitors have followed the precedent of WEBB:

Mackey, however, follows DALCHO, and assigns places to "members of the higher degrees." The better practice is to follow DERMOTT's, and DALCHO's original rule, except in cases in which a Mason of a different grade has been invited, in his distinctive or official character, by the Body or Officer having charge, to participate in Lile ceremonies.

But bodies of other grades, recognized as Masonic, may properly be assigned positions in Masonic processions. Knights Templar, and similar organizations, appearing as a body, should always act as escort: other bodies are placed immediately in front of the officiating lodge, and the Grand Lodge, if that is in attendance. At the funeral of Past Grand Master ROBERT P. DUNLAP, his Commandery acted as escort, his Chapter marched in the procession immediately in front of his Lodge, and members of the Supreme Council, in which he was an officer, in their distinctive clothing, accompanied the Grand Lodge. The same is true of the funeral of CHARLES W. MOORE, with the addition that a body of the Scottish Rite, of which he was a member, also marched in the procession. At the laying of the cornerstone of the Masonic Temple in Boston, the Grand Commandery, followed by its subordinates, acted as escort to the procession; the Grand Chapter, preceded by its subordinates, was posted immediately in front of the Grand Lodge, which was accompanied by a Commandery, as a Guard of Honor,

onehalf marching in front and onehalf in the rear of the Grand Lodge: the same order was observed at the dedication of that Temple.

When several Commanderies act as escort they march in the order of their ages, oldest in front: but all other Masonic Bodies, as well as Commanderies, when not acting as escort, march in the reverse order of their ages, the youngest in front.

The following is the order of Grand Lodge Processions in this State, on ordinary occasions:

Grand Tyler, with drawn sword.

Grand Stewards, with rods.

Grand Organist.

Grand Pursuivants, with swords.

Holy Writings, borne by a Master supported
by two of his Stewards.

Grand Chaplains.

District Deputy Grand Masters.

Grand Secre~ary and Grand Treasurer.

Past Grand Wardens.

Past Grand Masters.

Officiating Grand Chaplain.

Grand Wardens.

Deputy Grand Master.

Mason of oldest lodge, carrying Book of Constitutions.

Grand Master,

supported by the Grand Deacons, with rods.

Grand Standard Bearer.

Grand Sword Bearer, with sword.

Grand Stewards, with rods.

The Grand Deacons should march on a line about five feet apart and a little in advance of the Grand Master, and when he passes through the lines, his supports should accompany him in advance of the Deputy

Grand Master.

The following is the order of procession for a single lodge, on common occasions:

Tyler, with drawn sword.

Stewards, with rods.

Entered Apprentices. *

Fellow Crafts.*

*Omitted at funerals.

Master Masons.

Secretary and Treasurer.

Wardens.

Holy Writings, Square and Compasses, carried by
the oldest member of the lodge not in office,
accompanied by the Chaplain.

Past Masters.

Master, supported by the Deacons.

If several lodges unite in a procession, they may form separately in the above order, or all or a part in one body, as follows:

Two Tylers, with drawn swords.

Music.

Tyler of oldest lodge, with drawn sword.

Two Stewards of oldest lodge, with rods.

Entered Apprentices.

Fellow Crafts.

Master Masons.

Tylers.

Stewards.

Junior Deacons.

Senior Deacons.

Secretaries.

Treasurers.

Junior Wardens.

Senior Wardens.

Past Masters.

Masters.

But when a lodge has work to do, it must form by itself, and the other lodges may form separately or as a body. It may, however, except when it is to be constituted, invite masons, whose lodge is not present, to march with it, although, if other lodges are present, it is better to have the visitors march with them.

When the Grand Master, or the Deputy Grand Master acting as Grand Master, is present, the Book of Constitutions should be borne before him by the Master of the oldest lodge (or the Senior Past Master), and it must never be borne in procession except before the Grand Master or Deputy acting as such. On entering public buildings, the Bible, Square and Compasses and the Book of Constitutions should be placed in front of the Grand Master.

When the Grand Master, or the Deputy, joins a lodge procession, he should be placed immediately in front of the Master and Wardens, and two Deacons and a Sword Bearer should be appointed to attend him: a Grand Warden should be assigned the same position and be attended by two Deacons: but if such Grand Officer has charge of the ceremonies, he should be posted immediately in the rear of the Master.

These forms of processions may be used by the Grand, or a subordinate lodge, on all public occasions, for which a form is not specially laid down.

It should be remembered, that all Masonic processions are under the strict discipline of the lodge room, and, therefore, no one should enter or leave one without permission of the Master, conveyed through the Marshal or Junior Deacon.

FUNERAL SERVICE

Adopted 1942

Provision for Military Honors Masonic Funeral Service

Adopted 1955

EVENING MEMORIAL SERVICE

Adopted 1959

To be Used by Lodges

CHAPTER IX.

FUNERAL SERVICE.

No one below the degree of Master Mason can be buried with, or participate in Masonic funeral ceremonies. None but Master Masons who are members of a lodge or registered by the Grand Lodge, are entitled to Masonic burial, but a lodge may, if it sees fit, bury with Masonic honors an unaffiliated Mason. It is the duty of the lodge of which a Brother is a member, or of the nearest lodge, to " perform the usual Masonic burial service over deceased Master Masons, when requested so to do by the deceased or his nearest relatives."

Masonic clothing can be worn at funerals, only when a lodge is present in its organized capacity. A lodge can unite in the funeral procession of a person not a Mason, only as mourners, and not then without the express consent of the Grand Master, or Grand Lodge.

When other organizations unite in the burial of a Mason, the lodge after taking charge of the body will conduct the services as if none but Masons were present. The Masonic service must be the final one, except that a religious service at the grave is permissible.

Upon the decease of a Mason, the Master of his lodge should ascertain whether the deceased had requested to be buried with Masonic honors, or if such is the wish of his immediate relatives, taking special care not to urge it upon them. If the deceased is a member of a distant lodge, or, of no lodge, but entitled to Masonic burial, the duty devolves upon the oldest lodge in the place where he died, unless some other arrangement is made by those interested.

It is the duty of the Master to see that suitable bearers are provided, but in this, as well as other respects, he should consult with the friends of the deceased.

The Marshal should make himself familiar with the route the lodge will take and with the location of the grave and the approach to it, in order that he may avoid confusion and be prompt in the movement of the procession.

If the deceased was a Grand or Past Grand Officer, the Grand Master

should be promptly notified, in order that he may convene the Grand Lodge, if he sees fit, and be present himself: in such case, the Grand Master, or, in his absence, his representative, will conduct the burial service.

A special communication of the lodge should be opened, after which the brethren proceed to the place where the service is to be held. The brethren should be dressed, with as much uniformity as practicable in dark clothes, with white gloves and aprons, the Officers and Past Masters wearing their jewels: black crape should be worn on the left arm, above the elbow, and a sprig of evergreen on the left breast; and the insignia of the officers should be trimmed with black crape tied with a white ribbon; and a white lambskin apron should be placed upon the coffin.

The masonic procession, upon arriving at a proper distance from the grave, should countermarch, and approach it in two lines in open order, passing from the foot to the head, where the Master takes his position, with the Chaplain on his left. Each line should form somewhat in the shape of a half circle, extending from the Master beyond the foot of the grave far enough to give room for the mourners always, and, if the nature of the ground allows and the attendance is large enough to require it, as far as the services can be heard with convenience. If it is impracticable for the brethren to form in a single line within convenient distance, other lines may be formed in the rear of the first.

The mourners take their places inside the circle at the foot of the grave, and the bearers on each side of it: the Deacons cross their rods over the head and the Stewards over the foot, and retain their places throughout the service.

If the body is to be placed in a tomb, the coffin should be deposited a little in front of it and remain there until the ceremonies are finished: and the brethren form around the coffin in the same manner as around the grave.

The custom of burying a brother with masonic honors is ancient, but it has not been ascertained when it originated: the early Constitutions do not mention it, but in 1742 a caricature of a Masonic funeral procession was published, and in 1754 a regulation was adopted restraining the custom. A Service was first published in 1772 by WILLIAM PRESTON, in his "Illustrations of Masonry."

MASONIC FUNERAL SERVICE.

Chaplin: I will lift up mine eyes unto the hills; from whence cometh my help? My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; He will keep thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth and even forevermore.

Master: Death and the dead are with us again, my brethren, teaching us the brevity and uncertainty of human life, the instability of human fortune, and demanding of us

the last sad offices of charity and brotherhood. Again we lament the loss of a brother who sleeps the sleep that, on this earth, knows no wakening.

The body of our late brother lies before us, overtaken by that relentless fate which is sooner or later to overtake us all, and which no worth or virtue, no wealth or honor, no tears of friends and loving ones can avert or delay, teaching us the impressive lesson, continually repeated, yet always soon forgotten, that ere long everyone of us must follow in his way.

Very eloquent, my brethren, are the pale, still lips of the dead! With a pathos and impressiveness that no living lips can equal or even approach, these lips of marble preach to us sermons that cannot be translated into words. Most eloquently they tell us how vain and empty are all hatreds, jealousies, disputes and rivalries, of human life. But this body is not our brother, but that which was his material part until God laid his finger on him and he slept. He was mortal but now has put on immortality.

Chaplin: Let us pray.

Almighty and Most Holy God, in whom we live and move and have our being, we bow in thy presence with a profound sense of our dependence in thee. Thou alone art our refuge and strength, a very present help in trouble. Most humbly do we seek thy blessing in this our time of need. May thy consolation be sufficient in our trouble, and thy peace comfort us in our sorrow. In thy keeping we leave our brother, assured that in the larger life of the spirit upon which he has entered thou wilt do for him more abundantly than we can ask or think.

Remember in thy great mercy his sorrowing relatives and friends. Give to them thy peace which passeth all understanding that they may be comforted. May they not sorrow as those who have no hope, but with Spiritual vision see beyond the grave the glories of the eternal life to which thou hast called their loved one.

Teach us anew the brevity of this earthly life, even at its longest. Help us to live as becometh immortals, giving ourselves in goodly and loving service to thee and to humanity, that when this earthly house of our tabernacle is destroyed we may have an abundant entrance into that

house not made with hands, eternal in the heavens, where parting will be no more. Amen.

All:Our Father which art in heaven: Hallowed be thy name; Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom and the power and the glory forever. Amen.

Response:So mote it be.

Master:Brethren, men cannot always labor nor live always. Today our brother answers not our call. Once he lived and labored among us, but now his star has seton this world and he has passed into the light that lies beyond the darkness of the Valley of the Shadow of Death. We shall no more hear his voice until we shall have answered, in another world, the voice that has called him thither. In a little while, as it has happened to our brother whose memory we now honor, so will it happen to us, and we like him shall be gathered to our fathers. Let us then not forget the lessons taught us by our brother's death; but remembering the uncertainty of life and the little value of those things for which most men strive, may we the more earnestly endeavor to obey the laws of God and labor to do good to our fellow men.

(The Master now takes the Apron and deposits it on the casket (if at the house); in the grave (if at the burial place) and continues as follows):

Master:

The LambSkin Apron is an emblem of innocence and the badge of a Mason. Here we have no permanent lodge or place of abode, but we look for one to come. Not trusting in ourselves, but in God, who preserveth the living and enliveneth the dead, we hope to pass an everlasting day of blissful brotherhood in a lodge in that house not made with hands, eternal in the heavens.

This Evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded there dwells within our tabernacle of clay an imperishable,immortal spirit over which the grave has no dominion and death no power.

(The Master then brings his right hand to his left breast; then extends it, palm downward, over the grave (or casket if at house), depositing the Evergreen, then carries it above his head, pointing to Heaven, and then drops it to his side.)

Master continues:

From time immemorial it has been the custom of Ancient Free and

Accepted Masons to render services indicative of their respect for a deceased brother, their sorrow at his loss, their sympathy with his friends and their steadfast faith in a life beyond the grave. In accordance with this custom we now commit the body of our brother to its kindred dust and leave him reverently and trustingly in the hands of him who doeth all things well.

Friend and brother, farewell. Thou art at rest from thy labor. Raised by the Supreme Grand Master's word may you hereafter share the honors of perfection, the joys of bliss immortal.

Chaplin: Let us pray.

Our gracious Father, with a glorious faith in the resurrection we consign the body of our brother to its grave.

comfort us in our afflictions; forgive us all that thou seest amiss; bring us finally to the Celestial Lodge above to be with thee forevermore. Amen.

Response:

So mote it be.

Chaplin : The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up his countenance upon you and give you peace.

And unto him, the King eternal, immortal, invisible, the only wise God, be glory and honor forever and ever. Amen

The lodge escorts the mourners to the entrance of the cemetery, (if the service has been held there) and returns to the hall and closes. If service has been held at house the lodge returns at once to hall and close.

PROVISION FOR MILITARY HONORS IN

MASONIC FUNERAL SERVICE

ADOPTED 1955.

(The following provision is made for military honors at the grave under the Worshipful Master's direction, when appropriate and requested. These honors shall be given immediately preceding the Chaplain's prayer of committal.)

Master:~

Inasmuch as our departed brother, having rendered to his country loyal service in the armed forces, is entitled to military honors, these honors will now be rendered by a detail from.....

(The Master will here mention the organization or branch of service

officiating. Military honors will then be rendered according to service regulations.)

(Following the military honors, the Masonic ritual will be concluded with the Chaplain's prayer of committal and benediction).

EVENING MEMORIAL SERVICE.

Adopted 1959.

TO BE USED BY LODGES.

The Committee offers the following brief and simple ritual as a suggested Memorial Service to be held on the evening before a funeral for a deceased Brother.

The directions governing the Officers and Brethren of the Lodge at a Masonic Memorial Service shall be those directions provided in the Maine Masonic Text Book, found in the chapter on "Funeral Service," that would apply to this Memorial Service.

Where the room is limited when this service is conducted we suggest the Master take his position at the head and the Chaplain at the foot of the casket; the Deacons with crossed rods at the head and the Stewards with crossed rods at the foot, retaining their places throughout the Memorial Service; the assembled Brethren remain in their seats until the conclusion of the service. The Brethren will deposit their Evergreen in the usual manner at the conclusion of the Service.

On those occasions when the Lodge is requested to participate in the funeral of a Brother, if the Master so desires, this Memorial Service may be substituted for the regular Masonic Funeral Service.

We submit a brief Committal Service to be used at the grave if desired.

The Ritual for Masonic Memorial Service is as follows:

MASONIC MEMORIAL SERVICE

Master:

Friends and Brethren, we who are Masons have assembled on this occasion to express our respect and esteem for our Brother who has passed beyond our mortal sight and to share with those near and dear to him our belief in the immortality of the soul.

In this time of sorrow, when we all need comfort and consolation, let us turn reverently to God who, in the midst of the trials and tribulations that are a part of life, can alone endue us with that quietness of spirit and that peace of mind and heart which the world can neither give nor take away. Let us pray.

Chaplin:

God, our Father in Heaven: Thou art the giver of life and light and love, our help and solace in times of trial and sorrow. Thou hast assured us that when we walk through the Valley of the Shadow of Death, Thou art with us. Thy rod and Thy staff comfort us. Thou art our light and our salvation, our refuge and our strength in every time of trouble.

We thank Thee for the life of our Brother. We thank Thee that he was one of our fellowship and that we were privileged to labor with him in the mystic tie of brotherhood. We are grateful to Thee for the precious memories of him which we shall always carry in our hearts. We thank Thee for all that he has meant to those who were near and dear to him through the ties of family and friendship.

Most of all, we are grateful to Thee for teaching us that, while the body is mortal, the soul is immortal. Though the outward form we knew and loved be removed from our sight, we have the assurance that Thou hast taken to Thyself his soul, which is the enduring essence of life. This conviction Thou hast implanted in us through Thy Holy Word, which is the Great Light of Masonry.

We earnestly beseech Thee that this short time which we spend together may renew and strengthen our convictions and our hope. Let Thy peace abide with us now and lead us ever in the paths of righteousness. In Thy name we make our prayer. Amen.

Master:

From time immemorial it has been the custom of Masons to assemble with the family and friends of a departed Brother to honor his memory and to voice their sympathy to those whom he loved and who loved him. The message we bring is one of the triumph of life over death, the victory of hope over despair.

Masonry has come down from the far past. It used the tools of the builder's trade as emblems and symbols to teach Masons how to build character and moral stature. It teaches service to God, to a Brother, to all mankind. It seeks constantly to build the temple of the soul and thus to fit

us for that house not made with hands, eternal in the heavens. Masonry is a fellowship that unites Masons in friendship and good will. It teaches the spiritual values of life that lie beyond the physical senses.

Masonry confronts the fact of death with the greater fact of faith in the immortality of the soul. Masons believe sincerely that when life on earth comes to a close, the soul is translated from the imperfections of this mortal sphere to that allperfect glorious and celestial Lodge above, where God, the Grand Architect of the universe, presides.

With these truths and convictions our Brother was well acquainted. Though perfection of character is not of this world, yet we are persuaded that our Brother sought to live by these truths and principles of Masonry; that they sustained and supported him; and that by them his life was made richer, fuller and more meaningful.

(Here the Master or Secretary of the Lodge should give the Masonic biography of the Brother

When and in what Lodge he was made a Master Mason; what offices, if any, he has held; any special committee service he has rendered; such other items of Masonic interest available. This biographical data is especially recommended when this service is used strictly as a Memorial Service.)

Master

When our Brother labored with us in Masonic attire, he wore a white apron which he was taught is an emblem of innocence and the badge of a Mason. By it he was constantly reminded of that purity of life and that rectitude of conduct so necessary to his gaining admission into that Celestial Lodge above. He will now wear that apron forever as the emblem of the virtues it represents.*

The Evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded of the immortal soul of man which survives the grave and which will never, never die. In accordance with our custom, I now place this Evergreen over the heart of our Brother.*

And now to you who shared with our Brother the intimate ties of family and friendship, we tender our affectionate sympathy. Our hearts respond to your hearts in your grief. We trust that these affirmations of faith, in which our Brother shared, may speak to you and inspire you to live with hope and courage. We ask you always to remember that the God and Father of us all is a Loving God, a Compassionate God whose ears are ever open to the cry of the afflicted. Let us pray.

Chaplin:

Eternal and Everlasting God, we look to Thee in faith and confidence, knowing that Thy love has power to bring comfort and consolation, even in this time of bereavement, to those near and dear to our Brother. Fill their hearts more and more with the blessed assurance of immortality and of Thine abiding love. Bless them and keep them, O Lord. Make Thy face to shine upon them and

begracious unto them. Lift up Thy countenance upon them and give them Thy peace. Amen.

*

(The Master concluding his statement explaining the APRON, holding it by the two upper comers with the flap toward himself, will place the Apron over the edge of the casket, allowing the strings to fall within the casket.

In depositing the Evergreen, the MASTER brings his right hand to his left breast; then extends it, palm downward, over the casket depositing the Evergreen, then carries it above his head pointing to Heaven, and then drops arm and hand to his side.

)

At the conclusion of the service the other Officers and Brethren will approach the casket and deposit their Evergreen in like manner.)

COMMITTAL AT GRAVE.

(A brief Committal suggested for use only on the day of and following the Public Funeral Service.)

Master:

God has been our dwelling place in all generations. Before the mountains were brought forth or ever He had formed the earth and the world, even from everlasting to everlasting He is God. He can make us glad even in the days when we are afflicted, for His word appears to His servants and His glory unto their children.

Chaplin:

As the God and Father of us all, in His infinite wisdom, has taken our Brother to Himself, we now commit his body to the grave in the sure confidence that his soul is at rest in that Eternal Temple where life and

love prevail. (The Master scatters flower petals on the coffin.)

Let us pray. Our God and Father, we have thus with loving hands committed the body of our Brother to its earthly resting place. His soul we commend to Thy gracious keeping. As we go our several ways, may Thy

blessing rest upon us and may Thy presence be with us now and evermore. In Thy Holy name we make our prayer. Amen.

CHAPTER X.

INSTALLATION OF

GRAND OFFICERS.

A Grand Master may be installed by a Present or Past Grand Master of the same or another jurisdiction: if it is not practicable to have the ceremony performed by one of that rank, the Senior Past Master present may act himself, or call to the chair some Past Grand Officer to act under his direction.

In some jurisdictions, at the installation of a Grand Master, a ceremony, corresponding to the "Past Master's Degree" and called the "Past Grand Master's Degree," is required. It is, however, a recent invention, and never has been practiced in this or our mother Grand Lodge.

When the Grand Master has been installed, he installs the other Grand officers himself, or, if he sees fit, causes them to be installed by another, who acts merely as the mouthpiece of the Grand Master.

At the appointed hour, the Installing Officer takes the chair, calls to order, announces the business before the Grand Lodge, and appoints some competent Brother to act as Grand Marshal . If the retiring Grand Master is not officiating, he may be requested (instead of the Grand Marshal) to present his successor.

By direction of the Installing Officer, the Grand Marshal collects the jewels and insignia of office, and the Grand Secretary reads a listing of the officers elected.

INSTALLATION OF
GRAND MASTER.

Ins. Officer.

Brother Grand Marshal, you will please present the Grand Master elect
Grand Marshal.

Most Worshipful, I have the honor to present
Brother _____ who, having

been duly elected Grand Master of Masons for the ensuring year,
signifies his acceptance of the office and his readiness to be installed
therein.

Ins. Officer.

Let him face the West.

Brethren, you now behold before you R.W. Brother _____
who has been duly elected Grand Master of Masons for the State of
Maine and is now presented for installation. If any one knows aught
wherefore our Brother should not be installed into that high and most
responsible office, let him now stand forth and declare it, or forever after
hold his peace!

Hearing no objections, I will proceed with the installation. Brother Grand
Marshal, you will place our Brother at the altar, there to receive the
benefit of prayer and take upon himself his official obligation.

The Grand Master elect is placed at the altar facing the East: the Grand
Chaplain is conducted to the altar facing the West: the Grand Lodge is
called up.

The Grand Chaplain will make an appropriate extemporaneous prayer, or
he may use the following:

Grand Chaplain.

Brethren, let us pray.

Etemal source of Life and Light! We ask Thy blessing upon Thy servant
now before Thee, as he is about to enter upon new and responsible duties
and assume new and important relations to his Brethren. Invest him with
Thy choicest gifts: may heavenly wisdom illuminate his mind:

may heavenly power give strength to his exertions; may

heavenly goodness fill and enlarge his breast: may his feet rest upon the rock of justice: and from his hands may streams of beneficence continually flow. May his administration of the affairs of the Fraternity resound to Thy glory, the good of the craft and the welfare of mankind.

Add Thy blessing upon the officers associated with him: may they be faithful and zealous in upholding the hands of their chief in all good deeds; and with a just sense of their accountability to Thee and to the craft, may they labor for the advancement of the interest of our Institution.

Bless the Grand Lodge and its subordinates, and all Brotherhood, wherever dispersed. Make them more helpful and beneficial to each other and to all Thy children; and inspire them with an ardent love to Thee, to their Brethren and to the whole human family.

In Thee we put our trust: guide us through all the vicissitudes of life, and at last bring us to dwell in Thy presence forever. Amen.

Response.

So mote it be.

The Grand Chaplain is conducted to his station, but the Grand Master elect remains kneeling at the altar.

Ins. Officer to Grand Master elect.

You will repeat after me your official obligation.

I solemnly promise, upon the honor of a Mason, that in the office of Grand Master of Masons, I will, according to the best of my abilities, strictly comply with the Constitution and Regulations of the Most Worshipful Grand Lodge of Maine, and all other ancient Masonic usages, so far as the same shall come to my knowledge.

The Brethren are seated.

Ins. Officer.

Brother Grand Marshal, you will conduct the Grand Master elect from the altar to the East.

Ins. Officer.

Brother_____ you having been duly elected Grand Master of Masons, and having taken the obligation required by our Constitution to qualify you to

enter upon the duties of that office, it is with much pleasure that I invest you with this jewel as the badge of your office.

It will silently admonish you always to do justice to the cause of Masonry, and to consult, as the exalted rank you now hold demands of you, the real interests of the Institution: it will instruct you to infuse into the many lodges, of which you are now the head, the true spirit of our Order; to make wise decisions for the good of the Fraternity; to give due commendation to the worthy; and to rebuke those who act contrary to our laws.

By immemorial usage and the irrevocable landmarks of Masonry, you are invested, as Grand Master of Masons, with powers and prerogatives which are well nigh absolute. The interests of the Craft, for weal or woe, are placed in your hands during your term of office. The good resolutions which, I doubt not, you have formed in your own mind, that these powers shall not be abused or perverted by you, I would gladly strengthen by a word of admonition, which it will not become me henceforth to utter. The very consciousness of the possession of a great power will ever make a generous mind cautious and gentle in its exercise. To rule has been the lot of many, and requires neither strength of intellect or soundness of judgment; to rule well has been the fortune of but few, and may well be the object of an honorable ambition. It is not by the strong arm or the iron will, that obedience and order, the chief requisites of good government, are secured, but by holding the key to the hearts of men.

The office of Grand Master is of great antiquity and respect, and is one of the highest dignities to which we may aspire. Its incumbent, to rule well, should possess and practice several important requisites.

As a man, he should be of approved integrity and irreproachable morals; freed from the dominion of hasty temper and illgoverned passions; of good repute in the

world; and practicing, as an example to the Craft, the cardinal virtues of Fortitude, Prudence, Temperance and Justice.

As a citizen, he should be loyal to his government, obedient to its laws, prompt in the duties he owes to society, and a pattern of fidelity in all social and domestic relations.

As a Mason, he should cling to the old landmarks, and be sternly opposed to their infringement; be proficient in the laws, language and literature of the Fraternity; be desirous to learn and apt to teach; though not for the time a workman, yet be master of the work and qualified to earn his wages; be prompt to aid and relieve, and slow to demand it; be ever mindful, that though elevated for a time above his fellows, that he is elevated by them, and that he is yet a Craftsman, more sacredly bound by a Craftsman's obligation; and that he should cultivate everywhere, and at all times, the golden tenets of Brotherly Love, Relief and Truth.

As an officer, he should remember, first of all, that he is an individual Mason, sharing in that respect a common lot with his Brethren, and therefore interested in the welfare of each and all: be devoid of undue ostentation and haughty overbearing; be accessible to all, cultivating the closest friendship and the most unlimited confidence with his associate officers; be eager to take counsel with his Brethren, and ready to give it; be patient in investigation and hearing; be deliberate in judgment; be prompt in execution; be forbearing long and much with evil doers; be ready to reward good; be devoid of favoritism and wholly impartial; be watchful over the treasury; having an eagle eye upon every portion of his jurisdiction; and breathing over the restless spirit of innovation.

Such are some of the more important qualifications which a Grand Master should possess, and the leading errors which he should avoid.

While the tools of Operative Masonry to us the most expressive symbols the Book of Constitutions and the Holy Writings are all placed in your charge, I would call your attention specially to the latter. In this you find the principles upon which masonry is founded: from this it derives its wisdom, strength and beauty: this will confirm your faith, strengthen your hope, encourage your charity, and direct you to that temple where all is harmony, love and peace.

I also deliver to you the emblem of that power with which you are now invested: in your hands it must never be sounded in vain: use it only for the good of the craft.

I now seat you, Most Worshipful, in the Grand East, at the head of an Order which is calculated to unite men by true friendship, to extend benevolence, and to promote virtue. And allow me to say that the honor, with which you are invested, is not unworthy of a man of the highest position, or most distinguished abilities. May you do honor to your exalted station: and late, very late in life, may you be transmitted from the fading honors of an earthly lodge, to the mansions prepared for the faithful in a better world!

Please call up the Grand Lodge.

Brethren, behold your Grand Master!

Brethren, salute your Grand Master!

The Brethren salute by bowing three times with the right hand on the breast, or by giving the Grand Honors, as the Installing Officer may direct: after which a procession is formed and the Brethren pass around the Hall three times, signifying their respect and obedience by the usual disunclive marks in the different degrees. The Grand Master announces his appointments: and the Grand Marshal is directed to conduct the Deputy Grand Master, Grand Wardens, Grand Treasurer and Grand

Secretary elect to the East, where, standing with the right hand on the left breast,

they take the official obligation and are severally presented to the Installing Officer.

DEPUTY GRAND MASTER.

R.W. Bro _____ it is with much

pleasure that I invest you with this jewel as the badge of the office of R.W. Deputy Grand Master.

Under our Constitution, you have power to grant dispensations for processions: and it is your duty to attend all communications of the Grand Lodge, and to render such assistance to the Grand Master as may be required of you; or, if the Grand Master is absent, to preside in his stead: in case of his death or removal from the State, you succeed to his powers, duties and responsibilities.

Your office, therefore, is one of great dignity and much importance, and carries with it a heavy responsibility. The honor that has been conferred on you and the trust that has been reposed in you, demand a corresponding fidelity to the interests of those whose kindness and confidence you are indebted for your official elevation. Let the Book of Constitutions be your constant study, that you may be the better enabled to preserve inviolate the laws and ancient landmarks of the Order, and to assist the M.W. Grand Master with your counsel; and that you may be prepared to exercise the functions of his office, to which you are liable to be called.

SENIOR GRAND WARDEN

R.W. Brother: In investing you with the jewel of Senior Grand Warden, I perform a pleasant duty.

The position which you occupy in the Grand Lodge and among the Fraternity is one of no little importance.

In the Grand Lodge, to control practically, under the direction of the Grand Master, the admission of all visitors, to announce specially those who are of rank or eminence, and to aid in the preservation of order, and at all times to render counsel and advice to the Grand Master, are high and responsible duties, requiring circumspection, vigilance, and reflection; but when to these is superadded the more onerous labor, in conjunction with the Junior Grand Warden, of diligently preserving the ancient landmarks throughout the jurisdiction, it then becomes a trust of deep moment to the welfare of the Craft Your fitness for the discharge of such a trust undoubtedly led to your selection for the office by your Brethren,

and it will be your duty and pleasure so to act as to justify their confidence.

Look well to the West!

JUNIOR GRAND WARDEN.

R.W. Brother:as the duties of your office and the qualifications for it are almost identical with those of the Senior Grand Warden, except as it respects the introduction of visitors, I will only add to the Charge given to that officer, that you be equally vigilant and circumspect, not only at your station in the Grand Lodge, but in the broader field of action without, dividing with him his labors, and taking due care that the great object of your united solicitude shall remain inviolate.

Accept the jewel of your office, and repair to the South, being ever watchful, whether in labor or at refreshment, that the high twelve of observation do not find you with your work, and that of the Craft you superintend, unperformed.

GRAND TREASURER.

R.W. Brother:I invest you with this jewel as the badge of the office of Grand Treasurer.

It is your duty to have charge of the personal property and funds of the Grand Lodge: to receive all moneys due the Grand Lodge: to pay all bills passed by the Finance Committee, and all sums voted by the Grand Lodge or the Trustees of the Charity Fund: to render annually Lo the Finance Committee, your accounts, with the vouchers: to lay before the Grand Lodge, on the first day of each annual communication, a detailed statement of the receipts and expenditures of the preceding year: and finally, to obey all orders of the Grand Lodge and of the Trustees in relation to their respective funds and properties.

The keys forming the jewel of your office have a twofold significance: they are instruments to bind as well as to loose; to make fast as well as to open. They will never, I am confident, be used by you in any other manner than the constitutions, laws, rules, and regulations of the Grand Lodge shall direct.

RECORDING GRAND SECRETARY.

R.W. Brother:Usage, as well as positive enactments from time to time, have rendered the duties of the office of Grand Secretary more onerous and varied than that of any other officer. Brought by his official position more immediately into communication with the whole body of the Fraternity, it is requisite that he should possess ability, skill, and

industry, to meet the various demands upon him. Placed in a position where he holds almost constant correspondence with our Masonic Brethren of every state and country, upon him devolves, in a large degree, the good

name and credit of the Masonic family of this State. The Fraternity should enable him to maintain it; he should strive that it be maintained. Courtesy and patience are to be elements in his manners and character. Vigilance and fidelity must also be necessary qualities.

Our constitutions, my Brother, point out to you fully the duties of your office, and I will not recapitulate them. Your capability for their prompt and faithful execution has induced your Brethren to confide this trust to you, and I feel assured that it is well placed.

In investing you with your official jewel, the pens, I am persuaded that they will make an enduring record, not only to your praise, but to the welfare of a Craft so largely dependent upon your experience and integrity.

The Grand Marshal will now present the appointed officers, who take the official obligation in the same manner as the others.

CORRESPONDING GRAND SECRETARY.

R.W. Brother: The constitution imposes upon you the duty, under the direction of the M.W. Grand Master, of answering all foreign communications made to the Grand Lodge, and, when desired by him, to read all communications to it. From your known attachment to Masonry, I have no doubt that you will perform all the duties which may be devolved upon you in a manner creditable to yourself and satisfactory to the Grand Lodge.

DISTRICT DEPUTY

GRAND MASTERS.

R.W. : Brethren:I have caused you to be invested with the jewel of the office to which you have been appointed.

With the exception of the Grand Master and Grand Secretary, you are the most important officers in the Grand Lodge. In the several districts you are the representatives of our Grand Master, invested with a portion of his powers, duties and responsibilities. Upon each of you, more than upon any other Brother, depend in your several jurisdictions the harmony, the prosperity, and the proper transaction of business of the lodges.

It is your duty to visit each lodge, at least once during the year; inspect its mode of working; examine its bylaws; see if its records have been properly kept, ascertain if its hall is safe and properly supplied with furniture and working tools; communicate to it all edicts received from the Grand Secretary; and give it such instruction as your wisdom may suggest.

It is moreover your duty to make your report to the Grand Master at the time named in the Constitution a duty which should be omitted or delayed under no circumstances within your control. Whether the lodges have done their duty or not, do yours: let them understand that the responsibility for omissions and delays must fall where it belongs, and set them the example of doing duty promptly.

In the discharge of your duties, you will have many serious and important questions propounded to you, the solution of which will require a full knowledge of the Constitution, Regulations and Decisions of the Grand Lodge, and skill in Masonic jurisprudence. If any one of you has accepted this office under the impression that it is a position of honor, with few or no duties, save the agreeable visitation of lodges, I beseech him to dismiss that idea at once from his mind, and realize that its duties can be successfully performed only by constant care, labor and study. Your selection by the Grand Master shows the opinion he entertains of your masonic knowledge, your willingness to labor, your fidelity and your discretion: endeavor to discharge your duties in such a manner as to show that his confidence has not been misplaced.

GRAND CHAPLAINS.

Worshipful and Reverend Brethren:Having been appointed Grand Chaplains of this Grand Lodge, I invest each of you with the appropriate jewel as the badge of your office.

The sacred volume, surrounded by the emblem of eternity, is the fitting badge of those to whom we look "to point to Heaven and lead the way."

GRAND MARSHAL.

W. Brother:It is your duty to direct the organization of the Grand Lodge, before it is opened: collect from the members all communications and papers and place them before the Grand Secretary: introduce visitors: direct the formation of processions and conduct them: call the

lodges when required, and execute all commands of the Grand Master, as he shall require.

These duties require energy, activity, and quickness of perception. The good order of the Fraternity, in its general assemblies and processions, depends upon your care, skill and assiduity. Possessing these qualifications, you have

been appointed Grand Marshal, and I now with pleasure install you into office, and invest you with your appropriate jewel. It denotes command, as the organ of the Grand Master, to whom you will be near at hand to execute his orders.

GRAND DEACONS.

W. Brethren:It is your duty to communicate messages and attend the Grand Master in processions.

As messengers of the Grand Officers, and as useful assistants in our ceremonies, your respective official positions are of very great value and importance to the comfort and good order of the Grand Lodge. Vigilance and zeal are necessary requisites of your offices, and we know that you possess them.

As Senior and Junior Grand Deacons of this Grand Lodge, you are now invested with the jewels of office, together with these rods, as tokens of your authority.

GRAND STEWARDS.

W. Brethren:It is your duty, under the direction of the Grand Treasurer, to have in charge all the jewels, clothing, furniture and regalia of the Grand Lodge, properly distribute the same, and, at the close of each session, see that it is safely deposited.

In olden times, your province was to superintend and provide for the festivals of the Craft, and that duty still remains to you, although there is rarely occasion for its exercise. Receive the jewels of your office, together with the white rods.

GRAND SWORD BEARER.

W. Brother:As Grand Sword Bearer, and Assistant Grand Marshal, the Sword which you bear is the timehonored symbol of Justice and Authority. It reminds the beholder of the dignity of the body whose emblem it is. It is also the guardian and protector of the standard of the Grand Lodge. Be ever faithful to your trust. Let this jewel of your office remind you of its nature.

GRAND STANDARD BEARER.

W. Brother:It is your duty to bear the Banner of the Grand Lodge in processions.

The banner of a nation is the emblem of its honor; as we strive to transmit our banner to those who shall come after us, without spot or stain upon its folds, so should we also endeavor to transmit to our successors our glorious Institution in all its purity, with no landmark removed or principle subverted.

GRAND PURSUIVANTS.

W. Brethren: Your station is at the inner door of the Grand Lodge: it is your duty to attend to the officers, members and visitors; to see that they are suitably clothed, and, under the direction of the Grand Marshal, that they take their proper stations: and in all public processions you will precede and assist the Grand Marshal. You are to act as the messengers of the Grand Lodge, and the heralds to announce the approach of visitors and strangers. In so doing, possess yourselves of the necessary information to announce their rank and position properly, and exercise a sound discretion, so as not to interfere with its labors. Be cautious and vigilant, that no improper person may gain admittance. Receive your emblem of office and repair to your station.

GRAND ORGANIST.

It is your duty to preside at the organ at the opening and closing and other ceremonials of the Grand Lodge.

When listening to your labors, may the Craft remember that harmony is as essential to the prosperity of the Brotherhood, as to music.

GRAND TYLER.

W. Brother: The importance of the duties of your place cannot be overrated. Care and watchfulness are indispensably requisite, and in all cases, unless thoroughly satisfied with the character and identity of those desiring admittance, let your doubts prevail. Ours is a sanctuary, entrusted to you faithfully and vigilantly to guard, and you have always at hand the means of being fully satisfied. Irreparable injury might result from a negligent or careless discharge of your duty. Your station is ever outside the door, and to which you will now repair with this jewel, and also with this implement of your office. (*Giving a Sword*)

It is desirable that the Installing Officer deliver a brief and appropriate charge to the members of the Grand Lodge.

The Installing Officer calls up the Grand Lodge and directs the Grand Marshal to make the usual proclamation. *Grand Marshal.*

I am directed to proclaim, and I do hereby proclaim that the Most Worshipful Grand Master and other officers, elected and appointed, of this Grand Lodge, have been regularly installed into their respective stations. This proclamation is made from the East [one blow with gavel], the West [one blow with truncheon], the South [one blow with truncheon], ONCE, TWICE, THRICE; all interested will take due notice, and govern themselves accordingly.

If the Installation is public, a program, with music and an address similar to that for a subordinate lodge, may be readily arranged. If time allows, the ceremonies should always be interspersed with appropriate music.

CHAPTER XI.

CONSTITUTION OF A NEW LODGE.

A lodge can be constituted only by the Grand Master or a Deputy specially commissioned by him for that purpose. The ceremony, according to the usage in this state, may be either public or private.

If it takes place in the Hall, the Grand Tyler places the Lodge (or Carpet) covered, about half way between the West and the Altar, upon which the great lights should be placed, and around which the representatives of the lesser lights should be arranged.

If it is public, the platform should be arranged, as nearly as practicable, like the Hall: if there is space enough on the platform, the same ceremony may be used (except the reception of the Grand Lodge) as if it was in the Hall. But ordinarily in such cases, the procession around the lodge (or carpet) must be omitted. The procession is formed at the Hall and moves to the church; the lodge (or carpet), the great lights, the representatives of the lesser lights, and the tapers, are arranged: the Grand Officers take their places on the platform, while the lodge is seated in front: After music, the ceremonies commence, the portion enclosed in brackets being omitted.

If other brethren are present, they should be so stationed in the procession and so seated in the church that the new lodge may be by itself.

CEREMONY.

(The Grand Lodge is opened in a convenient apartment contiguous to the hall of the lodge to be constituted.)

The Master [and Wardens elect of the new lodge request admission; and, when admitted, the Master elect] addresses the Grand Master as follows:

Most Worshipful: The Officers and Brethren of

_____ Lodge, who are now assembled
at _____ have instructed me to inform you that the Most
Worshipful Grand Master was pleased to grant them a letter of Dispensation, bearing date
the _____ day of _____ in the year
authorizing in them to form and open a Lodge of Free and Accepted Masons in the town of
_____; that since that period they have regularly assembled, and
conducted the business of Masonry according to the best of their abilities; that, their
proceedings having received the approbation of the Most Worshipful Grand Lodge, they
have obtained a Charter of Constitution, and are desirous that their lodge should be
consecrated and their officers installed, agreeably to the ancient usages and customs of the
Craft: for which purpose they are now met, and await the pleasure of the Most Worshipful
Grand Master.

The Grand Master returns answer: and the Master and Wardens elect retire to the lodgeroom and arrange the Brethren in two lines, the Master elect at the head. The Grand Marshal forms a procession of the Grand Officers, and as the procession enters the hall the Grand Marshal announces, " The Most Worshipful Grand Lodge of Maine "(or the R. W. Deputy

Grand Lodge of Maine). If the services are in a tyled lodge, the Brethren are in order as Master Masons as the Grand Lodge enters.

ORDER OF PROCESSION.

Grand Marshal.

Grand Tyler.

Grand Pursuivants.

Grand Stewards.

Grand Chaplain (*Bearing The Three Great Lights*).

Grand Secretary. Grand Treasurer. Past Grand Wardens. Past Grand Masters.

Junior Grand Warden (*Bearing Silver Cup of Oil and
a Burning Taper of Blue Wax*).

Senior Grand Warden (*Bearing Silver Cup of Wine
and a Burning Taper of Red Wax*).

Deputy Grand Master (*Bearing Golden Vessel of Corn
and a Burning Taper of White Wax.*)

Grand Deacon. Grand Master. Grand Deacon.

Grand Sword Bearer.

The procession passes once around the Lodge (or Carpet), and the Deputy Grand Master places the golden vessel of Corn and the burning taper of white wax at the East of the Lodge (or Carpet).

The Senior Grand Warden places the silver cup of Wine and the burning taper of red wax at the West of Lodge (or Carpet).

The Junior Grand Warden places the silver cup of Oil and the burning taper of blue wax at the South of the Lodge (or Carpet).

The procession then moves, opens to the right and left, and the Grand Master and other officers pass through to their respective stations.]

The following hymn is sung:

MusicJordan, or Auld Lang Syne.

Behold! how pleasant and how good, For
brethren such as we, Of the "Accepted"
brotherhood, To dwell in unity.'Tis like

the oil on Aaron's head, Which to his feet distils; Like Hermon's dew so richly shed On Zion's sacred hills. For there the Lord of light and love A blessing sent with power; Oh! may we all *this* blessing prove, E'en life for evermore. On Friendship's altar, rising here, Our hands now plighted be, To live in love, with hearts sincere, In *peace* and *unity*.

The Grand Chaplain is conducted to the altar, and offers the following

PRAYER.

O! adorable Lord God, Maker of all things and Judge of all men, regard, we humbly beseech Thee, with Thy special favor, this our present undertaking; and grant that the work which we now commence in Thy name may conduce to Thy glory, and to the good, temporal and eternal, of Thy dependent creatures. Let a scrupulous regard to the obligation, which, in Thy name and under Thine allseeing eye, shall be herein entered into, distinguish all the members of this new lodge, that they, abounding in all holy conversation and godliness, may be true and worthy members of our venerable society, and that their practice may in all things correspond with their profession. Amen. *Response.* So mote it be.

The **Deputy Grand Master** addresses the Grand Master as follows:

Most Worshipful: The Brethren now present before you, duly instructed in the mysteries of Masonry, having assembled together at stated periods for some time past, by virtue of a dispensation granted them for that purpose, do now desire to be constituted into a regular lodge, agreeably to the ancient usages and customs of the Fraternity.

The Grand Master responds : The records of these Brethren while acting under dispensation have been examined and approved. Upon due deliberation, the Grand Lodge has granted them a charter, confirming them in the rights and privileges of a regularly constituted lodge which the Recording Grand Secretary will now read.

The Recording Grand Secretary reads the charter.

Grand Master. Worshipful Grand Marshal, you will form the Brethren named in the charter in the West.

The Recording Grand Secretary calls the names of the Brethren in the charter, and, as they are called, they take their stations in the West (or in the aisle), the Master elect in the centre and his Wardens upon each side of him.

Grand Master We will now proceed, according to ancient usage, to constitute these Brethren into a regular lodge. Right Worshipful Deputy Grand Master, you will present to me the Brother whom the Brethren have designated as their Worshipful Master.

The Grand Marshal presents the Master elect to the Deputy Grand Master and he presents

him to the Grand Master, as follows:

Most Worshipful Grand Master :

I present to you Brother A. B., whom the petitioners of this lodge, now to be constituted, have chosen for their Master.

The Grand Master to the Master elect.

You will face the West.

Grand Master Brethren, you behold Brother A. B., whom you have selected as your Worshipful Master. Do you remain satisfied with your choice?

The Brethren assent.

Grand Master to the Master elect. You will present to me the Senior Warden elect.

Grand Master to Senior Warden. You will face the West.

Grand Master Brethren, you behold Brother A. B., whom you have selected as your Senior Warden. Do you remain satisfied with your choice?

The Brethren assent.

Grand Master to Master elect. You will return to the West with the Senior Warden elect, and present to me the Junior Warden elect.

Grand Master to Junior Warden You will face the West.

Grand Master Brethren, you behold Brother A. B., whom you have selected as your Junior Warden. Do you remain satisfied with your choice?

The Brethren assent.

The Master and Junior Warden elect then return to the West and remain as before.

The consecration begins with solemn music.

Grand Master Worshipful Grand Marshal, you will form a procession of the Grand Officers.

Before forming the procession, the Grand Marshal conducts the Grand Chaplain to the altar, facing the West. The Grand Master remains at his station in the East.

The procession moves once around the lodge, while the Grand Chaplain reads from the altar as follows:

Grand Chaplin:

And Jacob rose up early in the morning, and took the stone that he had put for his pillows and set it up for a pillar, and poured oil upon the top of it.

And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof; and it shall be holy.

That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil.

The first fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

I have found David, my servant; with my holy oil have I anointed him.

And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

The Grand Officers form about the lodge (or carpet), which the Grand Tyler uncovers, the Deputy Grand Master at the East, the Senior Grand Warden at the West, the Junior Grand Warden at the South. The Brethren kneeling, the Grand Chaplain begins the prayer of consecration:

Grand Chaplin:

Great Architect of the Universe! Maker and Ruler of all worlds! deign, from Thy celestial temple, from the realms of light and glory, to bless us in all the purposes of our present assembly.

We humbly invoke thee to give us, at this and at all times, *Wisdom* in all our doings, *Strength* of mind in all our difficulties, and the *Beauty* of harmony in all our communications.

Permit us, O Thou Author of Light and Life! great Source of Love and Happiness! to erect this lodge, and now

solemnly to consecrate it to the honor of Thy glory. *Amen.*

Response by The Grand Master. *Glory* be to God on high.

Response by the Brethren. As it was in the beginning, is now, and ever shall *be! Amen.*

All rise. The Grand Marshal presents the golden vessel of Corn to the Deputy Grand Master, who pours the Corn upon the lodge (or carpet), saying:

Grand Marshal:

May the Giver of every good and perfect gift strengthen this lodge in all its philanthropic undertakings.

The following is sung:

Music Old *Hundred or Duke Street.*

When once of old, in Israel, Our early Brethren wrought with toil, Jehovah's blessing on them fell,

In showers of CORN and WINE and OIL.

The Deputy Grand Master and Grand Marshal light the representative of the lesser light in the East, from the burning taper of white wax, and return to their stations. All the Grand Honors are given.

The Grand Marshal presents the silver cup of Wine to the Senior Grand Warden, who pours the Wine upon the lodge (or carpet), saying:

Grand Marshal:

May this lodge be continually refreshed at the pure fountain of masonic virtue.

The following is sung:

When there a shrine to Him above They built, with worship sin to foil, On threshold and on cornerstone

They poured out CORN and WINE and OIL.

The Senior Grand Warden and Grand Marshal light the representative of the lesser light in the West, from the burning taper of red wax, and return to their stations.

The second and first Grand Honors are given.

The Grand Marshal presents the silver cup of Oil to the Junior Grand Warden, who pours the Oil upon the lodge (or carpet), saying:

Junior Grand Warden:

May the Supreme Ruler of the Universe preserve this lodge in peace, and vouchsafe to it every blessing.

The following is sung:

And we have come, fraternal bands, With joy and pride and prosperous spoil, To honor Him by votive hands, With streamns of corn and Wine and oil.

The Junior Grand Warden and Grand Marshal light the representative of the lesser light in the South, from the burning taper of blue wax, and return to their stations.

The first Grand Honor is given.

The Brethren kneeling, the Grand Chaplain proceeds with the consecrating prayer:

Grant, O Lord our God, that those who now are about to be invested with the government of this lodge may be endued with wisdom to instruct their Brethren in all their duties. May *Brotherly Love, Relief, and Truth* always prevail amongst the members of this lodge; and may this bond of union continue to strengthen the lodges throughout the world.

Bless all our Brethren wherever dispersed; and grant speedy relief to all who are either oppressed or distressed.

We affectionately commend to Thee all the members of Thy whole family. May they

increase in knowledge of Thee, and in the love of each other.

Finally, may we finish all our work here below with Thy approbation, and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory, and bliss, ineffable and eternal. *Amen.*

Response by the Grand Master. *Glory be to God on high.*

Response by the Brethren :As it was in the beginning, is now, and ever shall be. Amen! So mote it be! Amen!

Then succeeds solemn music while the lodge (or carpet) is covered.

The Brethren rise, and the Grand Chaplain dedicates the lodge in these words:

Grand Chaplain:

To the memory of the Holy Saint John we dedicate this lodge. May every Brother revere his character and imitate his virtues.

Response by the Grand Master. *Glory be to God on high.*

Response by the Brethren:As it was in the beginning, is now, and ever shall be, world without end. Amen! So mote it be! Amen!

The Grand Chaplain, with outstretched arms, says:

And may the Lord, the giver of every good and perfect gift, bless the Brethren here assembled in all their lawful undertakings, and grant to each one of them, in needful supply, The corn of nourishment, The wine of refreshment, and the oil of joy.

[The Grand Marshal forms procession, and] the Grand Officers repair to their stations, while a piece of music is performed.

The Grand Master constitutes the new lodge in the following form:

Grand Master

In the name of the Most Worshipful Grand Lodge of Maine, I now constitute and form you, my good Brethren, into a Lodge of Free and Accepted Masons, by the name of _____Lodge

From henceforth, I empower you to act as a regular lodge, constituted in conformity to the rites of Freemasonry and the charges of our ancient and honorable Fraternity. And may the Supreme Architect of the Universe prosper, direct, and counsel you in all your doings.

Response by the Brethren.So mote it be.

The following is sung:

MusicPortuguese Hymn.

Whilst they genius, O Masonry, spreads all around The rays of the halo with which thou art

crowned; Shall the Star in thy sky, which now rising appears, Not partake of that light that grows brighter with years? Shall its portion of fire be left to expire, And leave no bright trace for us to admire? Oh no! its mild beams shall be seen from afar, And the child of distress bless the new rising star. As the blush of the rose more enchanting appears When its sweet leaves are filled with morn's pearly tears, So from Gratitude's tears shall our Star rise more bright, For Charity's smile shall give warmth to its light, And Justice divine shall with Harmony join To assist its ascent by the unerring line; Whilst Prudence and Temperance, guarding their own, Shall shed a new ray upon Masonry's crown.

Grand Master.

Worshipful Grand Marshal, you will make proclamation that _____
Lodge has been regularly constituted.

Grand Marshal. I am directed by the Most Worshipful Grand Master to proclaim, and I do hereby

proclaim, that _____ Lodge has been regularly constituted, and duly registered as such in the Grand Lodge of Maine. This proclamation is made from the East [*Grand Master strikes one blow with the gavel*], the West [*Senior Grand Warden, one blow with his truncheon*], the South [*Junior Grand Warden, one blow with his truncheon*]; ONCE, Twice, Thrice. The Craft will take due notice thereof, and govern itself accordingly.

The installation of the officers follows in the form heretofore given.

CHAPTER XII.

DEDICATION OF MASONIC HALLS.

The Grand Lodge opens in a convenient apartment contiguous to the new Hall to be dedicated.

The Grand Tyler places the lodge (or carpet), covered, in the new Hall, midway between the West and the altar, before the Grand Officers enter.

A committee, from the lodge which is to occupy the new *Hall*, attend upon the Grand Master and escort the Grand Lodge into the Hall.

The procession is formed as follows:

Committee of _____ Lodge.

Grand Marshal Grand Tyler.

Stewards.

Architect (*Bearing Square, Level and Plumb*).

Grand Secretary and Grand Treasurer.

Grand Chaplain (*Bearing the Three Great Lights*). Junior Grand

Warden (*Bearing a Golden Vessel of*

Corn and a Burning Taper of Blue Wax).

Senior Grand Warden (*Bearing a Silver Cup of Wine
and a Burning Taper of Red Wax*).

Deputy Grand Master (*Bearing a Silver Cup of Oil and
Burning Taper of White Wax*).

Grand Deacon. Grand Master. Grand Deacon.

Grand Sword Bearer.

As the procession of Grand Officers enters the Hall, the Grand Marshal announces, "The Most Worshipful Grand Lodge of Maine" (or "Right Worshipful Deputy Grand Lodge of Maine").

The procession passes once around the lodge (or carpet) and the vessels of Corn, Wine and Oil, and the burning tapers are respectively deposited at the South, West and East of the lodge (or carpet).

The Worshipful Master resigns the East to the Grand Master, with such remarks as he thinks appropriate.

The following is sung:

Music Most *Excellent Master's Song, or Portuguese Hymn*.

All hail to the *morning* that bids us rejoice, The Temple's completed, exalt high each voice;
The capstone is finished, our labor is o'er, The sound of the gavel shall hail *us* no
more, *Almighty* Jehovah, descend now and fill This lodge with Thy glory, Our hearts with
good will; Preside at Our meetings, assist us to find True pleasure in teaching good *will* to
mankind.

Thy wisdom inspired the great Institution, Thy Strength shall support it till Nature expires;
And when the creation shall fall into ruin Its beauty shall rise through the midst of the fires.

The Grand Chaplain is conducted to the altar, and offers the following prayer:

Grand Chaplain:

Almighty and most merciful Father! Creator of all things, and Governor of all Thou hast made! mercifully look upon Thy servants now assembled in Thy name and in Thy presence, and bless and prosper the work of our hands, which we desire, at this time, to dedicate and devote to Thy service. May all the proper works of our Institution, that may be done in this house, be such as Thy wisdom may approve and Thy goodness prosper. Enable us to perform every duty with exactness and honor, and fulfill all our obligations to Thee, and to each other as fathers, husbands, friends, and brothers: as worthy men and Masons, to exalt the profession we boast, while through Thy rich bounty our cups overflow with plenty, and

corn, wine, and oil delight to cheer our boards. Oh, may our full hearts never be wanting in gratitude, and in the voice of praise and thanksgiving to Thee. It is from Thee that we have received the *heart* to feel, the *hand* to labor, the *eye* to behold, the *ear* to hear, and *tongue* to proclaim. Teach us, then, to delight in them; *to* improve them as Thy blessings. May we ever *be* ready to relieve the distresses of our fellow creatures who need our assistance. May love dwell in our hearts, and truth guide our lips. May our virtues shine together with brighter light, and the everlasting glory of God be upon us. *Amen.*

The Architect addresses the Grand Master as follows:

Most Worshipful: Having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice, and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid, humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation and that of the Most Worshipful Grand Lodge.

The Square, Level, and Plumb are given by the Architect to the Grand Marshal, who presents them to the Grand Master.

The Worshipful Master addresses the Grand Master as follows:

Most Worshipful: The Brethren of _____ Lodge, being animated with a desire of promoting the honor and interest of the Craft, have, at great pains and expense, erected a Masonic Hall for their convenience and accommodation. They are now anxious that the same should be examined by the Most Worshipful Grand Lodge; and, if it should meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to ancient form.

The Grand Master responds:

Worshipful Master: We will carefully examine your new building, and try it by the Square, Level, and Plumb.

The Grand Master delivers the implements of Operative Masonry to the Grand Marshal, and directs him to present the Square to the Deputy Grand Master, the Level to the Senior Grand Warden, and the Plumb to the Junior Grand Warden.

The Grand Master orders a procession of the Grand Officers to be formed for the purpose of examining the building.

The Grand Officers pass through all the rooms and return to the new Hall and resume their stations.

Grand Master. Right Worshipful Deputy Grand Master, what is the proper jewel of your office?

Deputy Grand Master. The Square.

Grand Master Have you applied the Square to the parts of this Hall which should be square.

Deputy Grand Master. I have, Most Worshipful, and *the* Craftsmen have done their duty.

Grand Master Right Worshipful Senior Grand Warden, what is the proper jewel of your office?

Senior Grand Warden. The Level.

Grand Master Have you applied the Level to this hall?

Senior Grand Warden. I have, Most Worshipful, and the Craftsmen have done their duty.

Grand Master. Right Worshipful Junior Grand Warden, what is the proper jewel of your office?

Junior Grand Warden. The Plumb.

Grand Master Have you applied the Plumb to the several parts of the edifice which should be plumb?

Junior Grand Warden. I have, Most Worshipful, and the Craftsmen have done their duty.

The Grand Master addresses the Architect:

Brother Architect: The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking have secured the entire approbation of the Grand Lodge; and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit and liberality of its founders.

The Deputy Grand Master:

Most Worshipful: The Hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should now be dedicated, according to ancient form and usage.

The Grand Tyler uncovers the lodge (or carpet).

The Grand Master directs the Grand Marshal to form a procession of the Grand Officers.

The Grand Chaplain is conducted to the altar, facing the West. The procession passes once around the lodge, and the Grand Officers take their stations about the carpet, the Grand Master in the East.

The Brethren all kneel, and the Grand Chaplain commences the prayer of dedication:

Grand Chaplain

Great Architect of the Universe! Maker and Ruler of all worlds! deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly.

We humbly invoke thee to give us, at this and at all times, Wisdom in all our doings;

Strength of mind in all our difficulties; and the Beauty of harmony in all our communications.

Permit us, O Thou Author of Light and Life! great Source of Love and Happiness! to erect this lodge, and now solemnly to dedicate it to the honor of Thy glory.

Response by the Grand Master. Glory be to God on high!

Response by the Brethren. As it was in the beginning, is now, and ever shall be! *Amen.*

All rising, the procession moves slowly once around the lodge, while the Grand Chaplain reads as follows:

Grand Chaplain

And King Solomon sent and fetched Hiram out of Tyre.

He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work.

The Grand Officers resume their respective stations around the lodge (or carpet), and the Grand Marshal *delivers* the vessel of Corn to the Junior Grand Warden, who presents it to the Grand Master, saying:

Junior Grand Warden

Most Worshipful: In the dedication of our temples, it has been of primitive custom to pour Corn upon the lodge as an emblem of nourishment; I, therefore, present you this vessel of Corn.

The Grand Master pours the Corn upon the lodge (or carpet), saying:

Grand Master

In the name of the Great Jehovah, to whom be all honor and glory, I do solemnly dedicate this Hall to Freemasonry.

The *Grand* Marshal takes the vessel from the Grand Master, and replaces it.

All the Grand Honors are given.

The following is sung:

Music **Hebron.**

Genius of Masonry, descend; And with thee bring thy spotless
train; Constant our sacred rites attend, While we adore thy peaceful
reign.

The procession marches twice around the lodge, while the Grand Chaplain reads as follows:

For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits

did compass either of them about And he made two chapiters of molten brass, to set upon the tops of the pillars; the height of the one chapter was five cubits, and the height of the other chapter was five cubits.

And nets of checkerwork, and wreaths of chainwork, for the chapiters which *were* upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

The Grand Officers resume their respective stations about the lodge (or carpet), and the Grand Marshal delivers the cup of Wine to the Senior Grand Warden, who presents it to the Grand Master, saying:

MOST WORSHIPFUL:Wine, the emblem of refreshment, having been used by our ancient Brethren in the dedication of their temples, I present you with this cup of wine, to be used according to ancient Masonic form.

The Grand Master pours the Wine upon the lodge (or carpet), saying:

In the name of the Holy Saint John, I do solemnly dedicate this Hall to Virtue.

The Grand Marshal replaces the cup of Wine.

The first and second Grand Honors are given.

The following is sung:

MusicHebron.

Bring with thee Virtue, brightest maid,Bring Love, bring Truth and Friendship here;While kind Relief will lend her aid,To smooth tile wrinkled brow of care.

The procession marches thrice around the lodge, while the Grand Chaplain reads as follows:

Grand Chaplin

And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top with pomegranates: and so did he for the other chapter.

And the chapiters that were upon the top of the pillars were of lilywork in the porch, four cubits.

And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter.

And he set up the pillars in the porch of the temple: and he setup the right pillar, and called the name thereof Jachin:and he set up the left pillar, and called the name thereof Boaz.

And upon the top of the pillars was lilywork: so was the work of the pillars finished.

The Grand Officers resume their stations around the lodge (or carpet), and the Grand Marshal delivers the cup of Oil to the Deputy Grand Master, who presents it to the Grand Master, saying:

Deputy Grand Master

Most Worshipful: I present you this cup of Oil, an emblem of that joy which should animate every bosom on the completion of every important undertaking.

The Grand Master pours the Oil upon the lodge, saying:

Grand Master

In the name of the whole Fraternity, *I* do solemnly dedicate this Hail to Universal Benevolence.

The Grand Marshal replaces the cup of Oil.

The first Grand Honor is given.

The following is sung:

MusicHebron.

Come Charity, with goodness crowned, Encircled in thy heavenly robe; Diffuse thy blessings all around,

To every corner of the globe.

The Brethren kneel, and the Grand Chaplain completes the dedicatory prayer.

Grand Chaplin

Grant, O Lord our God, that those who are invested with the government of this lodge may be endued with wisdom to instruct their Brethren in all duties. *May Brotherly Love and Charity* always prevail amongst the members thereof; and may this bond of union continue to strengthen the lodges throughout the world!

Bless all our Brethren, the children of the widow, wherever dispersed; and grant speedy relief to all who are either oppressed or distressed.

We affectionately commend to Thee all the members of Thy whole family; may they increase in the knowledge of Thee and in the love of each other!

Finally, may we finish all our work here below with Thine approbation, and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory, and bliss, ineffable and eternal! *Amen.*

Response by The Grand Master. (*Glory be to God on high!*)

Response by The Brethren. *As it was in the beginning, is now, and ever shall be! Amen! So mote it be! Amen.*

The Grand Tyler covers the carpet.

The Grand Chaplain reads this Invocation:

Grand Chaplin

Oh Lord God! there is no God like unto Thee, in heaven above or in the earth beneath; who keepeth covenant and mercy with Thy servants who walk before Thee with all their hearts. Let all the people of the earth know that the Lord is God; and that there is none else. Let all the people of the earth know Thy name and fear Thee; let all the people know that this house is built and consecrated to Thy name. But will God indeed dwell on the earth? Behold the heaven of heavens cannot contain Thee! how much less this house that we have built; yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Lord my God! to hearken unto the cry and to the prayer of Thy servant and Thy people; that Thine eyes may be open toward this house night and day: even toward the place consecrated to Thy name. And hearken Thou to the supplication of Thy servant and of Thy people; and hear Thou in heaven, Thy dwelling place, and, when Thou hearest, forgive. For they be Thy people, and Thine inheritance; for Thou didst separate them from among all the people of the earth, to be Thine inheritance.

The Grand Chaplain, with outstretched arms, says:

Grand Chaplin

May this Freemasons' Hall, now dedicated to Masonry, be ever the sanctuary and receptacle of Virtue, Charity and Universal Benevolence; and may the Lord, the giver of every good and perfect gift, bless all here assembled, and all the Brethren throughout the world; and grant to each of them, in needful supply, the Corn of nourishment, the Wine of refreshment, and the Oil of joy. Amen.

The following is sung:

MusicHebron.

To heaven's high Architect all praise; All
praise, all gratitude be given: Who
deigned the human soul to raise,

By mystic secrets sprung from heaven.

The procession is reformed, and the Grand Officers march through the lines to their respective stations.

Grand Master Worshipful Grand Marshal, you will make proclamation that these Halls have been solemnly dedicated to the purposes of Masonry in *Ample Form*.

Grand Marshal. *I am* directed by the Most Worshipful Grand Master to proclaim, and I do hereby proclaim, that these Halls have been solemnly dedicated to the purposes of Masonry in *Ample Form*.

This proclamation is made from the East [*one blow with gavel*], the West [*one blow with truncheoni*], the South (*one blow with truncheoni*; Once, Twice, Thrice. The Craft will take due notice thereof, and govern themselves accordingly.

The Grand Master addresses the Brethren or delivers the following charge:

Grand Master

How many pleasing considerations, my Brethren, attend the present interview. Whilst in almost every other part of the world political animosities, contentions and wars interrupt the progress of humanity and the cause of benevolence, it is our distinguished privilege, in this happy region of liberty and peace, to engage in the plans and to perfect the designs of individual and social happiness. Whilst in other nations our Order is viewed by politicians with suspicion and by the ignorant with apprehension, in this country its members are too much respected, and its principles too well known, to make it the object of jealousy or mistrust. Our private assemblies are unmolested, and our public celebrations attract a more general approbation of the fraternity. Indeed, its importance, its credit, and, we trust, its usefulness, are advancing to a height unknown in any former age. The present occasion gives fresh evidence of the increasing affection of its friends; and this noble apartment, fitted up in a style of elegance and convenience, does honor to Masonry, as well as the highest credit to the respectable lodge for whose accommodation and at whose expense it is erected.

We offer our best congratulations to the Worshipful Master, Warden, officers and members of the lodge. We commend their zeal, and hope it will meet with the most ample recompense. May this Hall be the happy resort of piety, virtue and benevolence; may it be protected from accident, and long remain a monument of your attachment to Masonry; may your lodge continue to flourish, your union to strengthen, and your happiness to abound; and when we all shall be removed from the labors of the earthly lodge, may we be admitted to the brotherhood of the perfect, in the Building of God, the Hall not made with hands, eternal in the heavens.

The following is sung:

Music Portuguese Hymn.

O God ! Thou hast reared, in Thy glorious might,
 The Temple of Nature, whose arch is the sky;
 Exalted its pillars, and covered it o'er
 With starry decked heavens *in* beauty on high.
 With faith like the Fathers, we humbly uprear
 This lowlier temple of Brotherly Love;
 Thy Book on its altar, Thy trust in our hearts,
 We consecrate all to the Master above.
 O! ever may Wisdom be found in its East,
 Contriving for all in true Friendship and love;

The Strength of King Hiram abound in the
West Supporting the fabric with faith from above.
May the South glow with Beauty, the whole to adorn,
And ever remind us of Him who was slain;
Like Rim may we suffer: like Him, when we die,
Be raised from the grave unto glory again.

The Grand Chaplain is conducted to the altar, and makes the closing prayer.

A procession of the Grand Lodge is formed by the Grand Marshal the appropriate officers bearing the Three Great Lights, the vessel of Corn, the cups of Wine and Oil, and the burning tapers and is escorted by the committee of the lodge to the apartment, where the Grand Lodge is closed; and the lodge is closed, or declared closed, according as the ceremonies are private or public.

CHAPTER XIII.

LAYING THE CORNER STONE OF A PUBLIC EDIFICE.

It is not proper for Masons to lay the corner stone of any other than a public or masonic edifice. The ceremony can be performed only by the Grand Master, or his specially authorized Deputy.

The ceremonies may be somewhat varied, according to the character of the edifice to be erected; and while those herein given show the method of proceeding, special forms must be arranged for particular cases.

At the appointed time, the Grand Lodge is opened in a convenient Hall, when a procession is formed in the following order:

Tyler, with drawn sword.

Stewards, with rods.

Entered Apprentices.

Fellow Crafts.

Master Masons.

Two Deacons, with rods.

Secretary and Treasurer.

Past Wardens.

Senior and Junior Wardens.

Past Masters.

Two Stewards, with white rods.

Principal Architect, with Square, Level and Plumb.

Bible, Square and Compasses, carried by an Acting or

Past Master, supported by two Stewards.

Chaplains.

The Five Orders of Architecture.

Past Grand Wardens.

Past Deputy Grand Masters.

Chief Magistrate and Civil Officers of the place, (if the building to be erected be for public purposes).

Junior Grand Warden, carrying the silver vessel with

Oil.

Senior Grand Warden, carrying the silver vessel with

Wine.

Deputy Grand Master, carrying the golden vessel with

Corn.

Master of the oldest Lodge, or oldest Past Master,

carrying the Book of Constitutions.

Grand Master, supported by two Deacons with rods.

Grand Sword Bearer, with drawn sword.

If other officers and members of the Grand Lodge are present, they take position in their usual order directly in front of the Past Grand Wardens.

A triumphal arch is usually erected at the place where the ceremony is to be performed.

The procession arriving at the arch, opens to the right and left, and uncovering, the Grand Master and his officers pass through the lines to the platform, while the rest of the Brethren surround the platform, forming a hollow square.

The Grand Master commands silence, when the following, or some other appropriate, Ode is sung:

MusicRule Britannia

When earth's foundation first was laid,
By the Almighty Artist's hand,

'Twas then our perfect, our perfect laws
were made, Established by His strict
command.

Hail! mysterious, Rail, glorious Masonry! That makes us ever
great and free.

In vain mankind for shelter sought, In
vain from place to place did roam,
Until from heaven, from heaven he was
taught To plan, to build, to fix his home.

Rail! mysterious, etc.

Illustrious hence we date our Art, Which
now in heauteous piles appear,

And shall to endless, to endless time
impart, How worthy and how great we
are. Rail ! mysterious, etc.

Nor we less fam'd for every tie, By
which the human thought is bound;

Love, truth and friendship, and
friendship socially Unite our hearts and
hands around.

Rail! mysterious, etc.

Our actions still by Virtue blest, And to
our precepts ever true, The world
admiring, admiring shall request To
learn, and our bright paths pursue.

Hail ! mysterious, etc.

If the building to be erected be one for public purposes for example, a Church, a Court House, etc., the Chairman of the Board of Commissioners appointed for its erection will briefly address the Grand Master, stating the purposes for which the building is designed, and requesting that the corner stone be laid according to the ancient forms and ceremonies of the Craft. If the building be intended for Masonic purposes, the address will be varied according to circumstances.

Grand Master. From time immemorial it has been the custom of the Ancient and Honorable Fraternity of Free and Accepted Masons to lay, when requested so to do, with their ancient forms, the corner stone of buildings erected for the worship of God, for charitable objects, or

for the purposes of the administration of justice and free government, and of no other buildings.

This corner stone, therefore, we may lay in accordance with our law, and gladly do so, testifying thereby our obedience to the law and our desire to show publicly our respect for the government under which we live.

The Grand Master then calls up the lodge, remarking:

Grand Master

The first duty of masons, in any undertaking, is to invoke the blessing of the Great Architect upon their work. Let us pray.

PRAYER BY GRAND CHAPLAIN.

O most glorious and eternal God. Great Architect of the Universe, who makest all things by Thy power, and adornest all things by Thy bounty, and fillest all things with Thy goodness, and sanctifiest the heart and gifts of Thy servants, who in the days of old didst graciously accept the house which our Grand Master, King Solomon, erected to Thy glory! we praise Thee and bless Thee that Thou hast thus far prospered the handiwork of us Thy servants, who are this day met together in Thy fear and love to lay the corner stone of this building, dedicated to Thy service as the place of

We humbly pray Thee that Thou wouldst vouchsafe to sanctify this house by the outpouring of Thy holiness from on high. Let the Sun of Righteousness ever shine here, and the bright illumination of Thy grace.

That which we dedicate do Thou bless. That which we offer do Thou accept. Those who shall assemble here do Thou visit graciously and enlighten, now and ever, even unto the Great Accounting Day, when we shall receive the due reward of our labors in the Grand Lodge above.

Response. So mote it be.

A suitable Ode will then be sung. After which the stone is raised.

Grand Master The Grand Treasurer will now deposit, in the corner stone, the memorials prepared for that purpose, the list of which the Grand Secretary will first read.

The Grand Secretary reads the list, whereupon the Grand Treasurer deposits the box, the Grand Lodge standing, and the band playing.

The Grand Master then spreads the cement on the foundation, and the stone is lowered to its place, with solemn music. The Grand Lodge is seated.

Grand Master Brother Deputy Grand Master, what is the proper jewel of your office?

Deputy Grand Master The Square.

Grand Master *What does it teach?*

Deputy Grand Master. *To square our actions by the square of virtue, and by it we prove our work.*

rand Master. *Apply your jewel to this Corner Stone, and make report.*

Deputy Grand Master *The Stone is square; the craftsmen have done their duty.*

Grand Master *Brother Senior Grand Warden, what is the jewel of your office?*

Senior Grand Warden *The Level.*

Grand Master *What does it teach?*

Senior Grand Warden. *The equality of all men, and by it we prove our work.*

Grand Master. *Apply your jewel to this Corner Stone, and make report.*

Senior Grand Warden *The Stone is level; the craftsmen have done their duty.*

rand Master. *Brother Junior Grand Warden, what is the jewel of your office?*

Junior Grand Warden. *The Plumb.*

Grand Master *What does it teach?*

Junior Grand Warden *To walk uprightly before God and man, and by it we prove our work.*

rand Master. *Apply your jewel to this Comer Stone, and make report.*

Junior Grand Warden. *The Stone is plumb; the craftsmen have done their duty.*

The Senior and Junior Grand Deacons, bearing the Trowel and Gavel, then approach the Stone.

The Grand Master, preceded by the Grand Marshal, advances to the Stone, spreads mortar upon it, strikes three blows with the mallet, and returning to his place, says:

Grand Master

I _____ Grand Master of Masons of the State of Maine, declare this Stone to be plumb, level and square, to be well formed, true and trusty, and duly laid.

Grand Master *Let the elements of consecration be presented to the proper officers.*

The Grand Stewards then proceed to the Stone, followed by the Deputy Grand Master, Senior Grand Warden and Junior Grand Warden, bearing the corn, wine and oil.

The Deputy Grand Master scatters the corn, saying:

Deputy Grand Master

May the blessing of the Great Architect of the Universe rest upon the people of this State, and the corn of nourishment abound in our land.

The Senior Grand Warden pours the wine, saying: May the Great Architect of the Universe watch over and preserve the workmen upon this building, and bless them and our land with the heavenly wine of refreshment and peace.

The **Junior Grand Warden** pours the oil, saying:

May the Great Architect of the Universe bless our land with union, harmony and love the oil which maketh men to be of a joyful countenance.

Grand Master May the all bounteous Author of Nature, the Supreme and ever living God, bless the inhabitants of this place with all the necessaries, comforts and conveniences of life assist in the erection and completion of this building protect the workmen against every accident, and long preserve from decay the structure which will here arise. And may he grant to us in needful supply, (he *Corn of nourishment, the Wine of refreshment, and the Oil of joy.*

Response. So mote it be.

The public Grand Honors are then given. The **Grand Marshal** presents the Architect, saying:

I present to you the Architect of this building. He is ready, with craftsmen, for the work, and asks the tools for his task.

The **Grand Master** then gives him a square, level, plumb and plan, saying:

Labor on this task, and be blessed, my brother, in the work. May it be blessed with Wisdom in the plan, Strength in the execution, Beauty in the adornment; and when complete, may Wisdom be still within its walls to enlighten, Strength to encourage and sustain our rulers, and the Beauty of Holiness to adorn all their works.

The **Grand Marshal** then makes the following proclamation:

In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Maine:

I proclaim that the Corner Stone of the . has this day been found square, level and plumb, true and trusty, and laid according to the old customs by the Grand Master of Masons.

If there is an address, that follows. Otherwise, or at the close of the address, the following or some other suitable Ode is sung:

Music America.

Let notes of gladness tell Thoughts that each bosom swell, The
work begun! Hope's joyous thoughts we bring, While to our
Heavenly King Friends now united sing,

Meart joined one.

Where laid the Corner Stone Ever in kindness known,

Be man's best good!

Though years shall pass away, Though human works decay, Ever
by Heaven's own ray

Be Truth renewed.

May in proportions true, Rising to grateful view,

The work ascend! Long may it safely
stand, Untouched by ruthless hand, Till,
true to Heaven's command,

All time shall end.

The Grand Chaplain pronounces the Benediction, and the procession reforms and returns to the Hall, where the Grand Lodge is closed.

MISCELLANEOUS.

Form. When masonic services are performed by the Grand Master, they are said to be done *in ample form*: if by a Deputy, *in due form*: and if by any other person, *in form*.

Summons, and Notice or Notification. Formerly, (and now in some jurisdictions) these terms were used synonymously; but in this State there is a wide difference in their signification's.

A Notice or Notification is used to give information, and the obligation to respond to it is the *general* Masonic obligation only: and the party, receiving it, is himself the judge whether, under the circumstances, it is his duty to respond.

A Summons is an *order*, and the Brother receiving it is under a special and imperative obligation to obey it:

disobedience to it is a Masonic crime of a high grade; and failure to obey it can be justified only by a necessity, beyond the power of the party to overcome.

Clothing. The Apron of a Master Mason should be a plain white lambskin, fourteen inches wide by twelve inches deep. It may have sky blue lining and edging, and it may have three rosettes of the same color. No other color is allowable and no other ornament should be worn, except that Officers and Past Officers may have the emblems of their offices, in silver or blue, on the Apron, or (by the express provisions of our constitution), may have "figured Aprons."

Formerly, an officer of a lodge was required to wear a blue sash: and, according to ancient usage, a sash is a part of the clothing of an officer,

but, in this State, he may wear one or not, as he sees fit: it is recommended that Marshals wear them, whether the other officers do or not.

The Collar of an officer is of blue velvet, trimmed with silver lace or silver metal.

Jewels. The jewels of officers are of silver and must be worn suspended from the prescribed Collar. None but officers can wear jewels, except Past Masters, who may wear silver jewel, suspended from a narrow collar *or* blue ribbon, or attached to the coat on the left breast.

The jewels of a Past Master and the several officers are as follows:

Past Master.

The Blazing Sun within the Compasses, extended on a quadrant.

Master. The Square.

Senior Warden. The Level.

Junior Warden. The Plumb.

Treasurer. The Cross Keys.

Secretary. The Cross Pens.

Chaplain. The Bible within a Circle.

Senior Deacon.

The Square and Compasses united, with a Sun.

Junior Deacon.

The Square and Compasses united, with a Moon.

Marshal. The Baton in a Square.

Stewards. The Cornucopia in a Circle.

Organist. The Lyre in a Circle. Historian.

The Scroll and Pen. Tyler. The Cross

Swords.

Formerly the jewels of the Deacons were Doves, which really seem more appropriate.

The Deacons' rods are black, and the Stewards' white: more recent usage allows each rod to be surmounted by the appropriate jewel.

On Masonic occasions, masons should wear black clothes, with white gloves and a black silk hat: but black hats of any other style may be worn, if all wear them, as uniformity in dress is required.

Public Services. When public services are to take place, the committee in charge should ascertain what the order of exercises is to be and what ceremonies are to be performed, and see that suitable arrangements *in every particular* are made, and that all things required are provided and *in their place*, in order that there

may be no interruptions in the work, as they destroy the effect of the most impressive services.

JURISPRUDENCE AND DIGEST

SOURCES OF MASONIC LAW.

The law by which the Institution is governed is derived from the following sources:

1. The Ancient Landmarks.
2. The Ancient Charges.
3. The Old Regulations.
4. The Constitution of our Grand Lodge.
5. The Regulations and decisions of our Grand Lodge.
6. The usages and customs of the Fraternity.
7. The ByLaws of the Lodge.

These classes in some instances run into each other; but this classification appears to be the most simple and convenient that can be made.

Various attempts have been made to enumerate the Landmarks: but as no two authors agree in their enumeration, it is safe to conclude that no one of the attempts is a success.

The very definition of *Landmarks* shows that an enumeration of them is scarcely possible. A Landmark is a law or custom of the Fraternity, that has existed "from a time whereof the memory of man runneth not to the contrary. If a Landmark was originally enacted as a law the time when, as well as the fact of the enactment, are not known. All we *can* know is that it is a law or a custom that has existed from time immemorial. We may be making landmarks now: if any universal usage exists that has existed so long that its origin is unknown, it is a landmark. It has been said that the Landmarks are the *unwritten* law of Masonry: but this is not correct: for landmarks are found in the Ancient Charges. Indeed, the only evidence, that some customs are landmarks, is the fact that they are mentioned as such in the earliest publications in relation to Freemasonry.

The Landmarks cannot be repealed or changed. That they are sometimes infringed upon, is doubtless true. But any enactment in violation of a landmark is void, by whatever authority it is made. All Masons agree in this: and the practical difficulty is, that one denies that to be a landmark which another affirms is one.

In order that The Ancient Landmarks, The Ancient Charges and The Old Regulations may be accessible to all, they will be given in the succeeding Chapters. The law derived from the Constitution, Regulations and Decisions of the Grand Lodge, will be given only in the Digest.

Nor will any attempt be made to enumerate the usages and customs of the Fraternity, save in

special cases: and of course, ByLaws of Lodges need not be herein discussed.

CHAPTER XIV.

MACKEY'S ANCIENT LANDMARKS.

(From Mackey's *Encyclopedia of Freemasonry*.)

Until the year 1858, no attempt had been made by any Masonic writer to distinctly enumerate the landmarks of Freemasonry, and to give to them a comprehensible form. In October of that year, the author of this work published in *the American Quarterly Review of Freemasonry* (vol. ii, p.230), an article on "The Foundations of Masonic Law," which contained a distinct enumeration of the landmarks, which was the first time that such a list had been presented to the Fraternity. This enumeration was subsequently incorporated by the author in his *Text Book of Masonic Jurisprudence*. It has since been very generally adopted by the Fraternity, and republished by many writers on Masonic law; sometimes without any acknowledgement of the source whence they derived their information. According to this recapitulation, the result of much labor and research, the landmarks are twentyfive in number, and are as follows:

1. The modes of recognition are, of all the landmarks the most legitimate and unquestioned. They admit of no variation; and if ever they have suffered alteration or addition the evil of such a violation of the ancient law has always made itself subsequently manifest.
2. The division of symbolic Masonry into three degrees is a landmark that has been better preserved than almost any other; although even here the mischievous spirit of innovation has left its traces, and, by the disruption of its concluding portion from the third degree, a want of uniformity has been created in respect to the final teaching of the Master's Order; and the Royal Arch of England, Scotland, Ireland, and America, and the "high degrees" of France and Germany, are all made to differ in the mode in which they lead the neophyte to the great consummation of all symbolic Masonry. In 1813, the Grand Lodge of England vindicated the ancient landmark, by solemnly enacting that ancient Craft Masonry consisted of the three degrees, of Entered Apprentice, Fellow Craft, and Master Mason, including the Holy Royal Arch. But the disruption has never been healed, and the landmark, although acknowledged in its integrity by all, still continues to be violated.
3. The legend of the third degree is an important landmark, the integrity of which has been well preserved. There is no rite of Masonry, practiced in any country or language, in which the essential elements of this legend are not taught. The lectures may vary, and indeed are constantly changing, but the legend has ever remained substantially the same. And it is necessary that it should be so, for the legend of the Temple Builder constitutes the very essence and identity of Masonry. Any rite which should exclude it, or materially alter it, would at once, by that exclusion or alteration, cease to be a Masonic rite.
4. The government of the Fraternity by a presiding officer called a *Grand Master*, who is elected from the
body of the Craft, is a fourth landmark of the Order. Many persons suppose that the election

of the Grand Master is held in consequence of a law or regulation of the Grand Lodge. Such, however, is not the case. The office is

indebted for its existence to a landmark of the Order. Grand Masters, or persons performing the functions under a different but equivalent title, are to be found in the records of the Institution long before Grand Lodges were established; and if the present system of legislative government by Grand Lodges were to be abolished, a Grand Master would still be necessary.

5. The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whensoever held, is a fifth landmark. It is in consequence of this law, derived from ancient usage, and not from any special enactment, that the Grand Master assumes the chair, or as it is called in England, "the throne," at every communication of the Grand Lodge; and that he is also entitled to preside at the communication of every subordinate Lodge, where he may happen to be present.

6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times, is another and a very important landmark. The statutory law of Masonry requires a month, or other determinate period, to elapse between the presentation of a petition and the election of a candidate. But the Grand Master has the power to set aside or dispense with this probation, and to allow a candidate to be initiated at once. This prerogative he possessed before the enactment of the law requiring a probation, and as no statute can impair his prerogative, he still retains the power.

7. The prerogative of the Grand Master to give dispensations for opening and holding Lodges is another landmark. He may grant, in virtue of this, to a sufficient number of Masons, the privilege of meeting together and conferring degrees. The Lodges thus established are called "Lodges under dispensation."

8. The prerogative of the Grand Master to make Masons at sight is a landmark which is closely connected with the preceding one. There has been much misapprehension in relation to this landmark, which misapprehension has sometimes led to a denial of its existence in jurisdictions where the Grand Master was, perhaps, at the very time substantially exercising the prerogative, without the slightest remark or opposition.

9. The necessity for Masons to congregate in Lodges is another landmark. It is not to be understood by this that any ancient landmark has directed that permanent organization of subordinate Lodges which constitutes one of the features of the Masonic system as it now prevails. But the landmarks of the Order always prescribed that Masons should, from time to time, congregate together for the purpose of either Operative or Speculative labor, and that these congregations should be called Lodges. Formerly, these were extemporary meetings called together for special purposes, and then dissolved, the brethren departing to meet again at other times and other places, according to the necessity of circumstances. But warrants of constitution, bylaws, permanent officers, and annual arrears are modern innovations wholly outside the landmarks, and dependent entirely on the special enactments of a comparatively recent period.

10. The government of the Craft, when so congregated in a Lodge, by a Master and two

Wardens, is also a landmark. A congregation of Masons meeting together under any other government, as that, for instance, of a president and vice president, or a chairman and subchairman, would not be recognized as a Lodge. The presence of a Master and two wardens is as essential to the valid organization of a Lodge as a Warrant of constitution is at the present day. The names, of course, vary in different languages; but the officers, their number, prerogatives, and duties are everywhere identical.

11. The necessity that every Lodge, when congregated should be duly tiled, is an important landmark of the Institution which is never neglected. The necessity of this law arises from the esoteric character of Masonry. The duty of guarding the door, and keeping off cowans and eavesdroppers, is an ancient one, which therefore constitutes a landmark.

12. The right of every Mason to be represented in all general meetings of the Craft, and to instruct his representative, is a twelfth landmark. Formerly these general meetings, which were usually held once a year, were called "General Assemblies" and all the Fraternity, even to the youngest Entered Apprentice, were permitted to be present. Now they are called "Grand Lodges," and only the Masters and Wardens of the subordinate Lodges are summoned. But this is simply as the representatives of their members. Originally, each Mason represented himself; now he is represented by his officers.

13. The right of every Mason to appeal from the decision of his brethren, in Lodge convened, to the Grand Lodge or General Assembly of Masons, is a landmark highly essential to the preservation of justice, and the prevention of Oppression. A few modern Grand Lodges in adopting a regulation that the decision of subordinate Lodges, in cases of expulsion cannot be wholly set aside upon an appeal, have violated this unquestioned landmark, as well as the principles of just government.

14. The right of every Mason to visit and sit in every regular Lodge is an unquestionable landmark of the Order. This is called "the right of visitation". This right of visitation has always been recognized as an inherent right which inures to every Mason as he travels through the world. And is because Lodges are justly considered as only divisions for convenience of the universal Masonic family. This right may, of course, be impaired or forfeited on special Occasions by various circumstances; but when admission is refused to a Mason in good standing, who knocks at the door of a Lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this violation of what is, in general a Masonic right, founded on the landmarks of the Order.

15. It is a landmark of the Order, that no visitor unknown to the brethren present, or to someone of them as a Mason, can enter a Lodge without first passing an examination according to ancient usage. Of course, if the visitor is known to any brother present to be a Mason in good standing, and if that brother will vouch for his qualifications, the examination may be dispensed with, as the landmark refers only to the cases of strangers, who are not to be recognized unless after strict trial, due examination, or lawful information.

16. No Lodge can interfere in the business of another Lodge, nor give degrees to brethren who are members of other Lodges. This is undoubtedly an ancient landmark, founded on the great principles of courtesy and fraternal kindness, which are at the very foundation of our Institution. It has been repeatedly recognized by subsequent statutory enactments of all

Grand Lodges.

17. It is a landmark that every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides, and this although he may not be a member of any Lodge. Nonaffiliation, which is, in fact, in itself a Masonic offence, does not exempt a Mason from Masonic jurisdiction.

18. Certain qualifications of candidates for initiation are derived from a landmark for the Order. These qualifications are that he shall be a man un mutilated, free born, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the rites of Masonry. Statutes, it is true, have from time to time been enacted, enforcing or explaining these principles; but the qualifications really arise from the very nature of the Masonic institution, and from its symbolic teachings, and have always existed as landmarks.

19. A belief in the existence of God as the Grand Architect of the Universe, is one of the most important landmarks of the Order. It has been always admitted that a denial of the existence of a Supreme and Superintending Power is an absolute disqualification for initiation. The annals of the Order never yet have furnished or could furnish an instance in which an avowed Atheist was ever made a Mason.. The very initiatory ceremonies of the first degree forbid and prevent the possibility of such an Occurrence.

20. Subsidiary to this belief in God, as a landmark of the Order, is the belief in a resurrection to a future life. This landmark is not so positively impressed on the candidate by exact words as the preceding; but the doctrine is taught by very plain implication, and runs through the whole symbolism of the Order. To believe in Masonry, and not to believe in a resurrection, would be an absurd anomaly, which should only be excused by the reflection, that he who thus confounded his belief and his skepticism was so ignorant of the meaning of both theories as to have no rational foundation for his knowledge of either.

21. It is a landmark that a "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge. I say, advisedly, *Book of the Law*, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The "Book of the Law" is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence, in all Lodges in Christian countries, the "Book of the Law" is composed of the Old and New Testaments, in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammendan countries, and among Mohammendan *Masons*, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. The "Book of Law" is to the Speculative Mason his spiritual trestleboard; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual trestleboard and must ever be before him in his hours of speculative labor, to be the rule and guide of his conduct. The landmark, therefore, requires that a "Book of the Law," a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every Lodge.

22. The equality of all Masons is another landmark of the Order. This equality has no reference to any subversion of those graduations of rank which have been instituted by the usages of society. The monarch, the nobleman, or the gentleman is entitled to all the influence, and receives all the respect, which rightly belong to his position. But the doctrine of Masonic equality implies that, as children of one great Father, we meet in the Lodge upon the level that on that level we are all traveling to one predestined goal that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all Masonic honors, and be rewarded with preferment. When the labors of the Lodge are over, and the brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again resume that social position, and exercise the privileges of that rank, to which the customs of society entitle him.

23. The secrecy of the Institution is another and most important landmark. The form of secrecy is a form inherent in it, existing with it from its very foundation, and secured to it by its ancient landmarks. If divested of its secret character, it would lose its identity, and would cease to be Freemasonry. What ever objections may, therefore, be made to the Institution on account of its secrecy, and however much some unskillful brethren have been unwilling in times of trial, for the sake of expediency, to divest it of its secret character, it will be ever impossible to do so, even where the landmark not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the Order would follow its legalized exposure. Freemasonry, as a secret association has lived unchanged for centuries; as an open *society*, *it would not* last for as many years.

24. The foundation of a speculative science upon an operative art, and the symbolic use and explanation of the terms of that art, for the purposes of religious or moral teaching constitute another landmark of the Order. The Temple of Solomon was the symbolic cradle of the Institution, and therefore, the reference to the Operative masonry which constructed that magnificent edifice, to the materials and implements which were employed in its construction, and to the artists who were engaged in the building, are all component and essential parts of the body of Freemasonry, which could not be subtracted from it without an entire destruction of the whole identity of the Order. Hence, all the comparatively modern rite of Masonry, however they may differ in other respects, religiously preserve this Temple history and these operative elements, as the substratum of all their modifications of the Masonic system.

25. The last and crowning landmark of all is that these landmarks can never be changed. Nothing can be subtracted from them nothing can be added to them, not the slightest modifications can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors.

CHAPTER XVI

THE ANCIENT CHARGES.

The collection generally known as "The Ancient Charges" is the one presented to the Grand Lodge of England in 1721, approved by it in 1722, and published in 1723, in "Anderson's

Constitutions."

By most, these charges are esteemed to be landmarks, and they certainly come within the definition of the term. They are six in number, and set forth in general terms the principles of Masonry and the obligations of a Mason in respect to God and Religion, to the Civil Magistrate, to the Lodge, to those in official position, to the Craft, to the family and to the community.

I. CONCERNING GOD AND RELIGION.

A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient times Masons were charged in every country to be of the Religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular opinions to themselves; that is, to be *good men and true*, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the *Centre of Union*, and the means of conciliating true Friendship among persons that must have remained at a perpetual distance.

A belief in God, the Creator and Father, is indispensably requisite in a candidate for the honors of Masonry. An attempt has been made in France to modify this Landmark:

it has not succeeded; and when any Body, calling itself masonic, adopts any other rule, it thereby and at once puts itself outside the pale of Masonry.

Attempts have also been made in the opposite direction. In Prussia, Israelites have been excluded. This is equally a violation of the landmark: while a belief in the Fatherhood of God and the Brotherhood of Man is absolutely essential, any additional requirements are innovations. But, of course, if it is known that a candidate's religious belief is such that he cannot conform to our laws, he should never be admitted.

II. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of peace. So that if a Brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion¹ and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the lodge, and his relation to it remains indefeasible.

The laws of Masonry are subordinate to the civil law. Whenever one's duties as a Mason conflict with his duties as a citizen, the latter are paramount and the former must yield. So well is this understood and practiced, that the enemies of the institution have been able to

discover, in all its history, but one or two instances in which this principle has been violated.

A Mason is justified, under this charge, in obeying and sustaining the government actually existing and exercising its powers, without being obliged to determine whether that government is the lawful and rightful one.

III. OF LODGES.

A Lodge is a place where Masons assemble and work:

Hence that Assembly, or duly organized Society of Masons, is called a Lodge, and every brother ought to belong to one, and to be subject to its byLaws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

The persons admitted members of a lodge must be good and true men free born and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report.

The duty of affiliation is herein enjoined. But as the language is, "every Brother *ought to* belong" to a lodge, and not "every Brother *must* belong" to one, it is clear that while affiliation is made duty, it is not made a *necessity*, and, therefore, a Mason, not a member of a lodge, may be in good standing and entitled to recognition. It follows, that those Grand Lodges, which make membership necessary for recognition as a Mason, have undertaken to modify this "Ancient Charge." The regulations of the Grand Lodge of Maine avoid this, and the question whether it has undertaken to change a landmark does not arise.

The Grand Lodge of England has also changed the word "freeborn" to "freeman." In so doing, it has undertaken to change a landmark, according to the general opinion in this country.

IV. OF MASTERS, WARDENS, FELLOWS, AND APPRENTICES.

All preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised: Therefore no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every Brother must attend in his place, and learn them in a way peculiar to this Fraternity:

Only candidates may know, that no Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art of serving his Master's Lord, and of being made a Brother, and then a Fellow Craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive to the honor of being the Warden, and then the Master of the lodge, the Grand Warden, and at length the Grand

Master of all the lodges, according to his merit.

No Brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a lodge, nor Grand Master unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect or other artist, descended of honest parents, and who is of singular great merit in the opinion of the lodges. And for the better, and easier, and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular lodge, and has the privilege of acting whatever the Grand Master, his principal, *should* act, unless the said principal be present or interpose his authority by a letter.

These rulers and governorssupreme and subordinate of the ancient lodge, are to be obeyed in their respective stations by all the Brethren, according to the old Charges and Regulations, with all humility, reverence, love and alacrity.

In this, "rotation in office" and "promotion in line" are denounced as unmasonic. This part of this charge is undoubtedly often violated, while its truth is admitted. The idea that an officer, because he has held a certain office, has a *claim to* promotion is unmasonic in principle and vicious in practice.

This charge also involves the question of "Physical Qualifications" one that has been much discussed, and in relation to which there is a vast difference of opinion. Some hold to the literal reading that a candidate must "be a perfect Youth, having no Maim or Defect in his body": others hold (and such is the law of our Grand Lodge) that the words quoted are modified by those following, and that the capacity of learning the "art of serving his Master's Lord" is to be determined, not by what was required in that respect in the days of *Operative* Masonry, but by what is required *now* when the Institution has become *Speculative* only. The reasonable rule seems to be that a candidate, who can do all the work of Masonry, is not physically disqualified.

This Charge also teaches that no one can be "a Master [of a lodge] until he has acted as a Warden". Our Grand Lodge has enacted the contrary. When our regulation was adopted, many members of the Grand Lodge held that this Charge was a landmark and could not be changed: but others held that it was in the nature of a regulation, which might be modified or repealed.

In another respect, this charge has been practically modified by many Grand Lodges. It provides that the Grand Master shall appoint his Deputy: but in most Grand Lodges, that officer is elective. The Grand Lodge of Massachusetts, however, and a few others adhere to the old custom.

V.OF THE MANAGEMENT OF THE CRAFT IN WORKING.

All Masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be chosen or appointed the Master or Overseer of the Lord's work; who is to be called Master by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name) but Brother or fellow, and to behave themselves courteously within and without The Master, knowing himself to be able of cunning, shall undertake the Lord's work as reasonable, as possible, and truly dispend his goods as if they were his own; nor to give more wages to any Brother or Apprentice than he really may deserve.

Both the Master and the Masons receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey.

None shall discover envy at the prosperity of a Brother, nor supplant him, or put him out of his work, if he, be capable to finish the same; for no man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.

When a Fellow Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the work in the Master's absence, to the Lord's profit; and his Brethren shall obey him.

All Masons employed shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the work is finished.

A younger Brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of Brotherly Love.

All the tools used in working shall be approved by the Grand Lodge.

No laborer shall be employed in the proper work of Masonry; nor shall *Free Masons* work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted Masons as they should teach a Brother or Fellow.

From this Charge is derived the rule that one lodge cannot interfere with work offered to another lodge without its consent.

VI. OF BEHAVIOR 1.IN THE LODGE WHILE CONSTITUTED.

You are not to hold private committees or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master. Nor behave yourself ludicrously or jestingly while the lodge is engaged in what is serious and solemn, nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to your Master, Wardens and Fellows, and put them to worship.

If any complaint be brought, the Brother found guilty shall stand to the award and determination of the lodge, who are the proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred, unless a Lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry,

without an absolute necessity, apparent to the lodge.

An unlimited right of appeal, and the right of the Grand Lodge to try and decide the case for itself, are here recognized. Limitations upon either right are in violation of this charge.

II. AFTER THE LODGE IS OVER AND THE BRETHREN NOT GONE.

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying any thing offensive, or that may forbid an EASY and FREE conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion, or nations, or State policy, we being only, as Masons, of the Catholic religion above mentioned; we are also of all nations, tongues, kindred's and languages, and are resolved against *all politics*, as what never yet conduced to the welfare of the lodge, nor ever will. This *Charge* has been always strictly enjoined and observed; but especially ever since the Reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

The enjoyment of social occasions, unfettered by the formality required in a lodge, was a distinctive feature in Masonry of the olden time. It would undoubtedly conduce to its prosperity, if this feature should be revived, within the limits prescribed by *our* rules.

III. WHEN BRETHREN MEET WITHOUT STRANGERS, BUT NOT IN A LODGE FORMED

You are to salute one another in a courteous manner, as you will be instructed, calling each other BROTHER, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any Brother, were he not a Mason: for though all Masons are as Brethren upon the same Level, yet Masonry takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he has deserved well of brotherhood who must give honor to whom it is due and avoid ill manners.

IV. IN PRESENCE OF STRANGERS NOT MASONS.

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse. and manage it prudently for the honor of the Worshipful Fraternity.

V. AT HOME AND IN YOUR NEIGHBORHOOD.

You are to act as becomes a moral and wise man, particularly not to let your family, friends and neighbors know the concerns of the lodge, etc., but wisely to consult your own honor, and that of the Ancient Brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home, after lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

VI. TOWARDS A STRANGE BROTHER

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him, if you can, or else direct him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor Brother, that is, a good man and true, before any other poor people in the same circumstances.

The true rule in regard to relief of the distressed is here given. Each gives according to his ability, without looking to reimbursement. No Mason or lodge can, masonically, make a claim for reimbursement of relief voluntarily given.

FINALLY

All these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating Brotherly Love, the foundation and capestone, the cement and glory of this ancient Fraternity; avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest Brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no farther. And if any of them do you injury, you must apply to your own or his lodge, and from thence you may appeal to the Grand Lodge at the quarterly communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent your going to law with strangers, or would excite you to put a speedy period to all lawsuits, that so you may mind the affair of Masonry with the more alacrity and success; but with respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must, however, carry on their process, or lawsuit, without wrath and rancor (not in the common way), saying or doing nothing which may hinder Brotherly Love, and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. *Amen. So mote ii be.*

In this conclusion, the right of appeal to the Grand Lodge is expressly given to the party complaining, to whom it is denied by the regulations in some jurisdictions.

These Charges were collected and published as fixed laws of Masonry laws that had become so perfectly a part of the Institution, that they were considered as unchangeable landmarks of the Fraternity. It is to be regretted that they have ever been differently regarded. The restless desire *for improvement*, real or fancied, that characterizes the present age, finds no warrant in the old customs and usages of our Fraternity. The better opinion is, that all attempted modifications of these Ancient Charges are unwarrantable and unlawful innovations, which every installed Master has solemnly declared that no man or body of men has the power to make.

In 1738, Anderson published a second edition of his Constitutions, in which he attempted to condense and modify the "Ancient Charges" as given in his first edition. But the Grand Lodge refused its sanction, and the Charges, as originally published, have ever since been accepted as the true version. Those published in 1738 are here given, as there are some additional matters in them which are recognized as correct law.

I.CHARGE. CONCERNING GOD AND RELIGION.

A Mason is obliged by his tenure, to observe the moral law, as a true Noachida; and if he rightly understands the Craft, he will never be a stupid Atheist, nor an irreligious Libertine, nor act against conscience.

In ancient times, the Christian Masons were charged to comply with the Christian usages of each country where they traveled or worked: but Masonry being found in all nations, even of divers Religions, they are now only charged to adhere to that Religion in which all men agree (leaving each Brother to his own particular opinions), that is, to be good men and true, men of honor and honesty, by whatever Names, Religions or Persuasions they may be distinguished: for they all agree in the three great articles of Noah, enough to preserve the cement of the lodge. Thus masonry is the centre of their union and the happy means of conciliating persons that otherwise must have remained at a perpetual distance.

11.CHARGE. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

A Mason is a peaceable subject, never to be concerned in plots against the State, nor disrespectful to inferior magistrates. Of old, Kings, Princes and States encouraged the Fraternity for their loyalty, who ever flourished most in times of peace. But though a Brother is not to be countenanced in his rebellion against the State; yet if convicted of no other crime, his relation to the lodge remains indefeasible.

111.CHARGE. CONCERNING LODGES.

A lodge is a place where Masons meet to work in: hence the assembly, or duly organized Body of Masons, is called a lodge; just as the word church is expressive both of the congregation and of the place of worship.

Every Brother should belong to some particular lodge, and cannot be absent without incurring censure, if not necessarily detained.

The men made Masons must be freeborn (or no bondmen), of mature age and of good report, hale and sound, not deformed or dismembered at the time of their making. But no woman, no eunuch.

When men of quality, eminence, wealth and learning apply to be made, they are to be respectfully accepted, after due examination: for such often prove good lords (or founders) of work, and will not employ cowans when true Masons can be had: they also make the best officers of lodges, and the best designers, to the honor and strength of the lodge nay, from among them, the Fraternity can have a noble Grand Master. But those Brethren are equally subject to the charges and regulations, except in what more immediately concerns operative Masons.

IV.CHARGE. OF MASTERS, WARDENS, FELLOWS AND PRENTICES.

All preferment among masons is grounded upon real worth and personal merit only, not upon seniority. No Master should take a Prentice that is not the son of honest parents, a perfect youth without maim or defect in his body, and capable of learning the mysteries of the art; that so the lords (or founders) may be well served, and the craft not despised; and that, when of age and expert, he may become an Entered Prentice, or a Free Mason of the lowest degree, and upon his due improvements a Fellow Craft and a Master Mason, capable to undertake a Lord's work.

The Wardens are chosen from among the Master Masons, and no Brother can be a Master of a lodge till he has acted as Warden somewhere, except in extraordinary

cases; or when a lodge is to be formed where none such can be had: for then three Master Masons, though never Masters nor Wardens of lodges before, may be constituted Master and Wardens of that new lodge.

But no number without three Master Masons can form a lodge; and none can be the Grand Master or a Grand Warden who has not acted as the Master of a particular lodge.

V.CHARGE. OF THE MANAGEMENT OF THE CRAFT IN WORKING.

All Masons should work hard and honestly on working days, that they may live reputably on holy days; and the working hours appointed by law, or confirmed by custom, shall be observed.

A Master Mason only must be the Surveyor or Master of Work, who shall undertake the Lord's *work* reasonably, shall truly dispend his goods as if they were his own, and shall not give more wages than just to any Fellow or Prentice.

The Wardens shall be true both to Master and Fellows, taking care of all things, both within and without the lodge, especially in the Master's absence; and their Brethren shall obey them.

The Master and the Masons shall faithfully finish the Lord's work, whether task or journey; nor shall take the work at task which has been accustomed to journey.

None shall show envy at a Brother's prosperity, nor supplant him or put him out of his work, if capable to finish it

All Masons shall meekly receive their wages without murmuring or mutiny, and not desert the Master till the Lord's work is finished: they must avoid ill language, calling each other Brother or Fellow, with much courtesy,

both within and without the lodge. They shall instruct a younger Brother to become bright and expert, that the Lord's materials may not be spoiled.

But Free and Accepted Masons shall not allow cowans to work with them; nor shall they be employed by cowans without an urgent necessity; and even in that case they must not teach cowans, but must have a separate communication.

No laborer shall be employed in the proper work of Free Masons.

VI.CHARGE. CONCERNING MASONS' BEHAVIOR.

I. BEHAVIOUR IN THE LODGE BEFORE CLOSING.

You must not hold private committees or separate conversation without leave from the Master; nor talk of anything impertinent; nor interrupt the Master or Wardens, or any Brother speaking to the Chair; nor act ludicrously while the lodge is engaged in what is serious and solemn: but you are to pay due reverence to the Master, Wardens and Fellows, and put them to worship.

Every Brother found guilty of a fault shall stand to the award of the lodge, unless he appeals to the Grand Lodge; or uses a Lord's work is retarded: for then a particular reference may be made.

No private piques, no quarrels about nations, families, religions or politics must be brought within the door of the lodge: for as Masons, we are of the oldest Catholic religion above hinted, and of all nations upon the square, level and plumb; and like our predecessors in all ages, we are reserved against political disputes, as contrary to the peace and welfare of the lodge.

II.BEHAVIOUR AFTER THE LODGE IS CLOSED AND THE BRETHREN NOT GONE.

You may enjoy yourself with innocent mirth, treating one another according to ability, but avoiding all excess; not forcing any Brother to eat or drink beyond his own inclination (according to the Old Regulation of King Ahashuerus) nor hindering him from going home when he pleases: for though after lodge hours you are like other men, yet the blame of your excess may be thrown upon the Fraternity, though unjustly.

III. BEHAVIOUR AT MEETING WITHOUT STRANGERS, BUT NOT IN A FORMED LODGE.

You are to salute one another as you have been or shall be instructed, freely communicating hints of knowledge, but without disclosing secrets, unless to those that have given long proof of their taciturnity and honor: and without derogating from the respect due to any Brother, were he not a Mason: for though all Brothers and Fellows are upon the level, yet Masonry divests no man of the honor due to him before he was made a Mason, or that shall become his due afterwards; nay, rather it adds to his respect, teaching us to give honor to whom it is due, especially to a noble or eminent Brother, whom we should distinguish from all of his rank or station, and serve him readily, according to our ability.

IV. BEHAVIOUR IN PRESENCE OF STRANGERS NOT MASONS.

You must be cautious in your words, carriage and motions; that so the most penetrating stranger may not be able to discover what is not proper to be intimated: and the impertinent or ensnaring questions, or ignorant discourse of strangers must be prudently managed by Free Masons.

V. BEHAVIOUR AT HOME AND IN YOUR NEIGHBORHOOD.

Masons ought to be moral men, as above charged; consequently good husbands, good parents, good sons and good neighbors, not staying too long from home, and avoiding all excess; yet wise men too, for certain reasons known to them.

VI. BEHAVIOUR TOWARDS A FOREIGN BROTHER OR STRANGER.

You are cautiously to examine him, as prudence shall direct you; that you may not be imposed upon by a pretender, whom you are to reject with derision, and beware of giving him any hints. But if you discover him to be true and faithful, you are to respect him as a Brother; and if in want, you are to relieve him, if you can; or else to direct him how he may be relieved: you must employ him, if you can; or else recommend him to be employed; but you are not charged to do beyond ability.

VII. BEHAVIOUR BEHIND A BROTHER'S BACK AS WELL AS BEFORE HIS FACE.

Free and Accepted Masons have been ever charged to avoid all slandering and backbiting of a true and faithful Brother, or 'taking disrespectfully of his person or performances; and all malice or unjust resentment: nay, you must not suffer any others to reproach an honest Brother, but shall defend his character as far as is consistent with honor, safety and prudence, though no farther.

VII.CHARGE. CONCERNING LAWSUITS.

If a Brother do you injury, apply first to your own or his lodge, and if you are not satisfied you may appeal to the Grand Lodge; but you must never take a legal course till the cause cannot be otherwise decided: for if the affair is only between Masons and about Masonry, law suits ought to be prevented by the good advice of prudent Brethren, who are the best referees of such differences.

But if that reference is either impracticable or unsuccessful, and the affair must be brought into the Courts of Law or Equity; yet still you must avoid all wrath, malice and rancor in carrying on the suit, not saying nor doing any thing that may hinder either the continuance or the renewal of Brotherly Love and Friendship, which is the glory and cement of this ancient Fraternity; that we may show to all the world the benign influence of Masonry, as all wise, true and faithful Brothers have done from the beginning of time, and will do till architecture shall be dissolved in the general congregation. AMEN! So mote it be.

All these charges you are to observe, and also those that shall be communicated unto you in a way that cannot be written.

CHAPTER XVII.

THE OLD REGULATIONS.

"The Old Regulations" were first compiled in 1720, approved by the Grand Lodge of England in 1721, and published in 1723 in "Anderson's Constitutions". They are therein

distinguished from the "Ancient Charges" as being amendable or repealable by the Grand Lodge, while the Charges are given as unalterable and irrepealable law.

These Regulations have been changed very materially by every Grand Lodge in the world, but they are considered as in force and binding upon the Craft, except so far as they have been changed or repealed in the particular jurisdiction.

I. The Grand Master or his Deputy hath authority and right, not only to be present in any true lodge, but also to preside wherever he is, with the Master of the lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in particular lodges as Wardens, but in his presence, and at his command; because there the Grand Master may command the Wardens of that lodge, or any other Brethren he pleaseth, to attend and act as his Wardens *pro tempore*.

The last clause is limited to cases in which the Grand Wardens are absent, for when they are present they have the right to act.

II. The Master of a particular lodge has the right and authority of congregating the members of his lodge into a Chapter at pleasure, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming; and in case of sickness, death, or necessary absence of the Master, the Senior Warden shall *act as Master pro tempore*, if no Brother is present who has been Master of that lodge before; for in that case the absent Master's authority reverts to the last Master then present, though he cannot act until the said Senior Warden has once congregated the lodge, or, in his absence, the Junior Warden.

(But, in 1723, it was resolved that if the Master is absent the Senior Warden fills the chair; and if the Master vacates his office, the Senior Warden fills it until the next election. This rule has been followed almost universally ever since its adoption: it has been the usage, however, in the older jurisdictions, for Past Masters to preside in the absence of the Master and both Wardens; and such is the law in this State expressly recognized in our Constitution; but in many jurisdictions, Past Masters have no more power to open a lodge and preside therein, than any other member.)

III. The Master of each particular lodge, or one of the Wardens, or some other Brother by his order, shall keep a book containing their bylaws, the names of their members, with a list of all the lodges in town, and the usual times and places of their forming, and all their transactions that are proper to be written.

This duty is now performed by the Secretary. But it is the duty of the Master to see that the records are properly made up, and that nothing not "proper to be written" is entered therein.

IV. No lodge shall make more than Five new Brethren at one time, nor any man under the age of twentyfive, who must be also his own master, unless by a Dispensation from the Grand Master or his Deputy.

(Our Constitution provides that no more than five degrees shall be conferred at one communication: and that candidates must be twentyone years of age. In other countries, by the dispensation of the Grand Master, candidates under the required age may be admitted, but it is held generally in the United States that this law is not subject to a dispensation.)

V. No man can be made or admitted a member of a particular lodge, without previous notice one month before given to the said lodge, in order to make due inquiry into the reputation and capacity of the candidate, unless by the dispensation aforesaid.

VI. But no man can be entered a Brother in any particular lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that lodge then present when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity: Nor is this inherent privilege subject to a dispensation; because the members of a particular lodge are the best judges of it; and if a fractious member should be imposed on them, it might spill their harmony or hinder their freedom; or even break or disperse the lodge, which ought to be avoided by all good and true Brethren.

VII. Every new Brother at his making is decently to clothe the lodge that is, all the Brethren present and to deposit something for the relief of indigent and decayed Brethren, as the candidate shall think fit to bestow, over and above the small allowance stated by the bylaws of that particular lodge; which charity shall be lodged with the Master or Wardens, or the cashier, if the members think fit to choose one. And the candidate shall also solemnly promise to submit to the Constitutions, the Charges and Regulations, and to such other good Usages as shall be intimated to them in time and place convenient (The initiation fee now takes the place of clothing the lodge and of the deposit for the Charity Fund.)

VIII. No set or number of Brethren shall withdraw or separate themselves from the lodge in which they were made Brethren, or were afterwards admitted members, unless the lodge becomes too numerous; nor even then without a dispensation from the Grand Master or his Deputy; and when they are thus separated, they must either immediately join themselves to such other lodge as they shall like best, with the unanimous consent of that other lodge to which they go (as above regulated), or else they must obtain the Grand Master's Warrant to join in forming a new lodge.

If any set or number of Masons shall take upon themselves to form a lodge without the Grand Master's Warrant, the regular lodges are not to countenance them, nor own them as fair Brethren and duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves, as the Grand Master shall in his prudence direct, and until he approve of them by his Warrant, which must be signified to the other lodges, as the custom is when a new lodge is to be registered in the *List of Lodges*.

(Now no permission of the Grand Master or Deputy is required in order for a member to dimit, but instead, in many jurisdictions the consent of the lodge is required. This regulation makes affiliation a necessary duty, but does not declare the consequences of ceasing to be a member of a lodge.)

IX. But if any Brother so far misbehave himself as to render his lodge uneasy, he shall be twice duly admonished by the Master or Wardens in a formed lodge; and if he will not refrain his imprudence, and obediently submit to the advice of the Brethren, and reform what gives them offense, he shall be dealt with according to the bylaws of that particular lodge, or else in such a manner as the Quarterly Communication shall in their great

prudence think fit; for which a new Regulation may be afterwards made.

(Although the first part of this Regulation is nearly obsolete, yet there can be no doubt as to the good effects which would result from its being observed.)

X. The majority of every particular lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens, before the assembling of the Grand Chapter or Lodge, at the three Quarterly Communications hereafter mentioned, and of the Annual Grand Lodge too; because their Masters and Wardens are their representatives, and are supposed to speak their mind.

XI. All particular lodges are to observe the same Usages as much as possible; in order to which, and for cultivating a good understanding among Freemasons, some members out of every lodge shall be deputed to visit the other lodges as often as shall be thought convenient.

(In an old work, the uniformity in different lodges is said to be " much owing to visiting Brethren who compare the usages." The importance of this can scarcely be over estimated).

XII. The Grand Lodge consists of, and is formed by, the Masters and Wardens of all the regular particular lodges upon record, with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in their proper places, and must have a Quarterly Communication about Michaelmas, Christmas, and Ladyday, in some convenient place, as the Grand Master shall appoint, where no Brother shall be present who is not at that time a member thereof, without a dispensation; and while he stays, he shall not be allowed to vote, nor even give his opinion, without leave of the Grand Lodge, asked and given, or unless it be duly asked by the said lodge.

All matters are to be determined in the Grand Lodge by a majority of votes, each member having one vote, and the Grand Master having two votes, unless the said lodge leave any particular thing to the determination of the Grand Master for the sake of expedition.

(In 1723, it was declared that officers of a lodge cannot be admitted into the Grand Lodge, unless their lodge has been regularly constituted.

In 1724, it was provided that all Past Grand Masters, and soon after, that all Past Deputy Grand Masters, and all Past Grand Wardens, should be permanent members of the Grand Lodge. This is now the law in nearly all Grand Lodges.

In 1728, it was provided that if an officer of a lodge could not attend the Grand Lodge, he might appoint a proxy: but in this State the power of appointing a proxy is vested in the lodge alone: but see **ADDENDA**.

XIII. At the said Quarterly Communication, all matters that concern the Fraternity in general, or particular lodges, or single Brethren, are quietly, sedately, and maturely to be discoursed of and transacted: Apprentices must not be admitted; Masters and Fellow Craft only here, unless by a dispensation. Here also all differences that cannot be made up and accommodated privately, nor by a particular lodge, are to be seriously considered and decided: And if any Brother thinks himself aggrieved by the decision of this Board, he may appeal to the Annual Grand Lodge next ensuing, and leave his appeal in writing with the

Grand Master, or his Deputy, or the Grand Wardens.

Here, also, the Master or the Wardens of each particular lodge shall bring and produce a list of such members as have been made, or even admitted, in their particular lodges since the last communication of the Grand Lodge: and there shall be a book kept by the Grand Master or his Deputy, or rather by some Brother whom the Grand Lodge

shall appoint for Secretary, wherein shall be recorded *all* (the lodges, with their usual times and places of forming, and the names of all the members of each lodge, and all the affairs of the Grand Lodge that are proper to be written.

They shall also consider of the most prudent and effectual methods of collecting and disposing of what money shall be given to or lodged with them in Charity, towards the relief only of any true Brother fallen into poverty or decay, but of none else: But every particular lodge shall dispose of their own Charity for poor Brethren, according to their own bylaws, until it be agreed by all the lodges (in a new Regulation) to carry in the Charity collected by them to the Grand Lodge, at the Quarterly or Annual Communication, in order to make a common stock of it, for the more handsome relief of poor Brethren

They shall also appoint a Treasurer, a Brother of good worldly substance, who shall be a member of the Grand Lodge by virtue of his office, and shall be always present, and have power to move to the Grand Lodge anything, especially what concerns his office. To him shall be committed all money raised for Charity, or for any other use of the Grand Lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended; and shall expend and disburse the same by such a certain order, signed, as the Grand Lodge shall afterwards agree to in a new Regulation: But he shall not vote in choosing a Grand Master or Wardens, though in every other transaction. As in like manner the Secretary shall be a member of the Grand Lodge by virtue of his office, and vote in everything, except in choosing a Grand Master or Wardens.

The Treasurer and Secretary shall have each a clerk, who must be a Brother and Fellow Craft, but never must be a member of the Grand Lodge, nor speak without being allowed or desired.

The Grand Master, or his Deputy, shall always command the Treasurer and Secretary, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon any emergent occasion.

Another Brother (who must be a Fellow Craft) should be appointed to look after the door of the Grand Lodge, but shall be no member of it.

But these offices may be farther explained by a new Regulation, when the necessity and expediency of them may more appear than at present to the Fraternity.

(In 1725, it was provided that a Master of a lodge, with his Wardens and a competent number of the lodge assembled in due form, can make Masters and Fellows at discretion. Before that, the second and third degrees could be conferred only in Grand Lodge, or by dispensation from the Grand Master. And after that time, no one could be an officer of the Grand Lodge unless he was a Master Mason.

It will be observed that a Brother, not a member of the Grand Lodge, was eligible to the office of Grand Secretary or Grand Treasurer, and thereby became a member of the Grand Lodge. The same law prevails in our Grand Lodge as to all the officers, except that one or two have no vote.

XIV. If at any Grand Lodge, stated or occasional, quarterly or annual, the Grand Master and his Deputy should be both absent, then the present Master of a lodge, that has been the longest a Free Mason, shall take the chair, and preside as Grand Master *pro tempore*, and shall be vested with all his power and honor for the time: provided there is no Brother present that has been Grand Master formerly, or Deputy Grand Master; for the last Grand Master present, or else the last Deputy present, should always of right take place in the absence of the present Grand Master and his Deputy.

It is said that the statement of the right of the Grand Wardens to preside, was accidentally omitted in copying (this Regulation. This right is now universally recognized. In this State, the Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Past Grand Masters (according to seniority), Past Deputy Grand Masters (according to seniority), Past Senior Grand Wardens (according to seniority), Past Junior Grand Wardens (according to seniority), and the Senior Past Master (who may waive his right in favor of another Past Master), may preside in Grand Lodge in the absence of the Grand Master and those named before them in this list.

Seniority is not now reckoned by the time one has been a Mason, but by the time he first held the office in question; the military rule is followed.)

XV. In the Grand Lodge none can act as Wardens but the Grand Wardens themselves, if present; and, if absent, the Grand Master, or the person who presides in his place, shall order private Wardens to act as Grand Wardens *pro tempore*, whose places are to be supplied by two Fellow Craft of the same lodge, called forth to act, or sent thither by the particular Master thereof; or if by him omitted, then they shall be called by the Grand Master, that so the Grand Lodge may be always complete.

If the Grand Wardens are absent their places are supplied, but under our law the places of the appointees are not filled. In England the custom was that the Senior Past Grand Warden acted in the absence of a Grand Warden.

XVI. The Grand Wardens, or any others, are first to advise with the deputy about the affairs of the lodge or of the Brethren, and not to apply to the Grand Master without the knowledge of the deputy, unless he refuse his concurrence in any certain necessary affair; in which case, or in case of any difference between the Deputy and the Grand Wardens, or other Brethren, both parties are to go by concert to the Grand Master, who can easily decide the controversy and make up the difference by virtue of his great authority.

The Grand Master should receive no intimation of business concerning Masonry but from his Deputy first, except in such certain cases as his Worship can well judge of: for if the application to the Grand Master be irregular, he can easily order the Grand Wardens, or any other Brethren thus applying, to wait upon his Deputy, who is to prepare the business speedily and to lay it orderly before his Worship.

This is obsolete.

XVII. No Grand Master, Deputy Grand Master, Grand Wardens, Treasurer, Secretary, or whoever acts for them, or in their stead *pro tempore*. can at the same time be the Master or Warden of a particular lodge; but as soon as any of them has honorably discharged his Grand Office, he returns to that post or station in his particular lodge from which he was called to officiate above.

Provision is made for this in our Constitution.

XVIII. If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any Fellow Craft he please to be his Deputy *pro tempore*: But he that is chosen Deputy at the Grand Lodge, and the Grand Wardens too, cannot be discharged without the cause fairly appear to the majority of the Grand Lodge; and the Grand Master, if he is uneasy, may call a Grand Lodge on purpose to lay the cause before them, and to have their advice and concurrence in which case the majority of the Grand Lodge, if they cannot reconcile the Master and his Deputy or his Wardens, are to concur in allowing the Master to discharge his said Deputy or his said Wardens, and to choose another Deputy immediately; and the said Grand Lodge shall choose other Wardens in that case, that harmony and peace may be preserved.

A Deputy *pro tern*. may now be appointed: but neither the Deputy nor a Grand Warden can be removed save for misconduct, and after due trial by the Grand Lodge. In England the old custom was, in the absence of a Grand Officer above Junior Grand Warden, that the officer next in rank took his place, and the Junior Grand Warden's place was filled by the Senior Past Grand Warden.

XIX. If the Grand Master should abuse his power, and render himself unworthy of the obedience and subjection of tile lodges, he shall be treated in a way and manner to be agreed upon in a new Regulation; because hitherto the Ancient Fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that honorable office.

The compiler knows of but one instance in which action has been taken in a Grand Lodge looking to the removal of a Grand Master for malfeasance in office: but the matter was arranged so that it was not pressed.

XX. The Grand Master, with his Deputy and Wardens, shall (at least once) go round and visit all the lodges about town during his mastership.

This duty is now devolved upon District Deputy Grand Masters.

XXI. If the Grand Master die during his mastership, or by sickness, or by being beyond sea, or any other way should be rendered incapable of discharging his office, the Deputy, or, in his absence, the Senior Grand Warden, or in his absence, the junior, or, in his absence, any three present Masters of lodges, shall join to congregate the Grand Lodge immediately, to advise together upon that emergency, and to send two of their number to invite the **LAST** Grand Master to resume his office, which now in course reverts to him; or, if he refuse, then

the **NEXT LAST**, and so backward. But if no former Grand Master can be found, then the *Deputy* shall act as *Principal* until another is chosen; or, if there be no Deputy, then the oldest Master.

This is not law in this State.

XXII. The Brethren of all the lodges in and about London and Westminster shall meet at an *Annual Communication and Feast*, in some convenient place, on *St. John Baptist's Day*, or else on *St. John Evangelist's Day*, as the Grand Lodge shall think fit by a *new Regulation*, having of late years met on *St. John Baptist's Day*: Provided,

The *majority* of the Masters and Wardens, with the Grand Master, his Deputy and Wardens, agree at their Quarterly Communications, three months before, that there shall be a Feast and a General Communication of all the Brethren: For if either the Grand Master, or the majority of the particular Masters, are against it, it must be dropped for that time.

But whether there shall be a Feast for all the Brethren or not, yet the Lodge must meet in some convenient place *annually* on *St. John's Day*; or, if it be Sunday, then on the next day, in order to choose every year a *new* Grand Master, Deputy and Wardens.

XXIII. If it be thought expedient, and the Grand Master, with the majority of the Masters and Wardens, agree to hold a Grand Feast, according to the ancient laudable custom of Masons, then the ~ **Wardens** shall have the care of preparing the tickets, sealed with the Grand Master's seal, of disposing of the tickets, of receiving the money for the tickets, of buying the materials of the Feast, of finding out a proper and convenient place to feast in, and of every other thing that concerns the entertainment.

But, that the work may not be too burdensome to the two Grand Wardens, and that all matters may be expeditiously and safely managed, the Grand Master or his Deputy shall have power to nominate and appoint a certain number of Stewards, as his Worship shall think fit, to act in **concert** with the two Grand Wardens; all things relating to the Feast being decided amongst them by a majority of voices, except the Grand Master or his Deputy interpose by a particular direction or appointment.

XXIV. The Wardens and **stewards** shall in due time wait upon the Grand Master or his Deputy for directions and orders about the premises; but if his Worship and his Deputy are sick, or necessarily absent, they shall call together the Masters and Wardens of lodges to meet on purpose for their advice and orders; or else they may take the matter wholly upon themselves, and do the best they can

The Grand Wardens and the Stewards are to account for all the money they receive, or expend, to the Grand Lodge, after dinner, or when the Grand Lodge shall think fit to receive their accounts.

If the Grand Master pleases, he may in due time summon all the Masters and Wardens of lodges, to consult with them about ordering the Grand Feast, and about any emergency or accidental thing relating thereunto, that may require advice, or else to take it upon himself altogether.

XXV. The Masters of lodges shall each appoint one experienced and discreet Fellow Craft of his lodge, to compose a committee, consisting of one from every lodge, who shall meet to receive, in a convenient apartment, every person that brings a ticket, and shall have power to discourse him, if they think fit, in order to admit him or debar him, as they shall see cause: *Provided:* they send no man away before they have acquainted all the Brethren within doors with the reasons thereof, to avoid mistakes; that so no true Brother may be debarred, nor a false Brother or mere pretender admitted. This committee must meet very early on St. John's Day at the place, even before any persons come with tickets.

XXVI. The Grand Master shall appoint two or more trustee Brethren to be porters or doorkeepers, who are also to be early at the place, for some good reasons, and who are to be at the command of the committee.

XVII. The Grand Wardens or the Stewards shall appoint beforehand such a number of Brethren to serve at table as they think fit and proper for that work; and they may advise with the Masters and Wardens of lodges about the most proper persons, if they please, or may take in such by their recommendation; for none are to serve that day but Free and Accepted Masons, that the communication may be free and harmonious.

XXVIII. All the members of the Grand Lodge must be at the place long before dinner, with the Grand Master or his Deputy at the head, who shall retire, and form themselves. And this is done in order

1. To receive any appeals, duly lodged, as above regulated, that the appellant *may* be heard, and the affair may be amicably decided before dinner, if possible; but if it cannot, it must be delayed till after the new Grand Master is elected; and if it cannot be decided after dinner, it may be delayed, and referred to a particular committee, that shall quietly adjust it, and make report to the next Quarterly Communication, that brotherly love may be preserved.
2. To prevent any difference or disgust which may be feared to arise that day, that no interruption may be given to the harmony and pleasure of the Grand Feast
3. To consult about whatever concerns the decency and decorum of the Grand Assembly, and to prevent all indecency and ill manners, the assembly being promiscuous.
4. To receive and consider of any good motion, or any momentous and important affair, that shall be brought from the particular lodges by their representatives, their several Masters and Wardens.

XXIX. After these things are discussed, the Grand Master and his Deputy, the Grand Wardens or the Stewards, the Secretary, the Treasurer, the clerks, and every other person shall withdraw, and leave the Masters and Wardens of the particular lodges alone, in order to consult amicably about electing a new Grand Master, or continuing the present, if they have not done it the day before; and if they are unanimous for continuing the present Grand Master, his Worship shall be called in, and humbly desired to do the Fraternity the honor of ruling them for the year ensuing: And after dinner it will be known whether he accepts of it or not: for it should not be discovered but by the election itself.

XXX. When the Masters and Wardens, and all the Brethren, may converse promiscuously,

or as they please to sort together, until the dinner is coming in, when every Brother takes his seat at table.

XXXI. Some time after dinner, the Grand Lodge is formed, not in the retirement, but in the presence of all the Brethren, who yet are not members of it, and must not therefore speak until they are desired and allowed.

XXXII. If the Grand Master of last year has consented with the Master and Wardens in private, before dinner, to continue for the year ensuing, then one of the Grand Lodge, deputed for that purpose, shall represent to all the Brethren his Worship's good government, etc. And, turning to him, shall, in the name of the Grand Lodge, humbly request him to do the Fraternity the great honor, (if nobly born, if not) the great kindness of continuing to be their Grand Master for the year ensuing. And his Worship declaring his consent by a bow or a speech, as he pleases, the said deputed member of the Grand Lodge shall proclaim him Grand Master, and all the members of the lodge shall salute him in due form. And all the Brethren shall for a few minutes have leave to declare their satisfaction, pleasure and congratulation.

XXXIII. But if either the Master and Wardens have not in private, this day before dinner, nor the day before, desired the Past *Grand Master* (*0 continue in the mastership* another year; or if he, when desired, has not consented; then The Past Grand Master shall nominate his successor for the year ensuing, who, if unanimously approved by the Grand Lodge, and, if there present, shall be proclaimed, saluted, and congratulated the new Grand Master, as above hinted, and immediately installed by the last Grand Master, according to *usage*.

XXXIV. But if that nomination is not unanimously approved, the new Grand Master shall be chosen immediately by ballot, every Master and Warden writing his man's name, and the last Grand Master writing his man's name too; and the man whose name the last Grand Master shall first take out, casually or by chance, shall be Grand Master for the ensuing year; and, if present, he shall be proclaimed, saluted and congratulated, as above hinted, and forthwith installed by the last Grand Master, according to usage.

XXXV. The last Grand Master thus continued, or the NEW Grand Master thus installed, shall next nominate and appoint his Deputy Grand Master, either the last or a new one, who shall be also declared, saluted and congratulated, as above hinted.

The Grand Master shall also nominate the new Grand Wardens, and, if unanimously approved by the Grand Lodge, shall be declared, saluted and congratulated, as above hinted; but if not, they shall be chosen by ballot, in the same way as the Grand Master: As the Wardens of private lodges are also to be chosen by ballot, in each lodge, if the members thereof do not agree to their Master's nomination.

XXXVI. But if the Brother whom the present Grand Master shall nominate for his successor, or whom the majority of the Grand Lodge shall happen to choose by ballot, is, by sickness or other necessary occasion, absent from the Grand Feast, he cannot be proclaimed the new Grand Master, unless the old Grand Master, or some of the Masters and Wardens of the Grand Lodge can vouch, upon the honor of a Brother, that the said person, so nominated or chosen, will readily accept of the said office; in which case the old Grand Master shall act

as proxy, and shall nominate the Deputy and Wardens in his name, and in his name also receive the usual honors, homage and congratulation.

XXXVII. Then the Grand Master shall allow any Brother, Fellow Craft or Apprentice to speak, directing his discourse to his Worship; or to make any motion for the good of the Fraternity, which shall be either immediately considered and finished, or else referred to the consideration of the Grand Lodge at their next communication, stated or occasional. When that is over,

XXXVIII . The Grand Master or his Deputy, or some Brother appointed by him ,shall harangue all the Brethren, and give them good advice: And, lastly, after some other transactions, that cannot be written in any language, the Brethren may go away or stay longer, as they please.

The foregoing sixteen articles are not now in force. Sessions of the Grand Lodge are held almost always, solely for the transaction of business, and it is governed by rules of its own adoption. In some jurisdictions "Festival Communications" are held, at which no business is transacted: in others the "Grand Feast" is held immediately upon the close of the Annual Communication for the installation of officers.

It is to be regretted that the custom of celebrating St. Johns' Days, by the subordinate lodges has fallen into disuse.

XXXIX. Every Annual Grand Lodge has an inherent power and authority to make new Regulations, or to alter these, for the real benefit of this ancient Fraternity: Provided, always, that the old Landmarks be carefully preserved, and that such alterations and new Regulations be proposed and agreed to at the third quarterly communication preceding the Annual Grand Feast; and that they be offered also to the perusal of all the Brethren before dinner, in writing, even of the youngest apprentice; the approbation and consent of the majority of all the Brethren present being absolutely necessary to make the same binding and obligatory; which must, after dinner, and after the new Grand Master is installed, be solemnly desired; as it was desired and obtained for these Regulations, when proposed by the Grand Lodge, to about 150 Brethren, on St. John Baptist's Day, 1721. Every grand lodge now provides in what manner changes to its Constitution and General regulations shall be made.

CHAPTER XVIII.

MASONIC OFFENCES

AND PUNISHMENT.

Experience has shown that Masons do not always obey the laws of the Institution, and that it sometimes becomes necessary to inflict punishment on that account.

1.MASONIC OFFENCES.

Every violation of the laws of Masonry is an offense, for which the Mason committing it may be punished. The Masonic law requires us to obey the moral law; the laws of our

country; the Constitution, Regulations and well established customs of the Fraternity; and to keep our obligations; hence a violation of any of these is a Masonic offense.

While Masonry requires a belief in God and obedience to the moral law, in other respects it leaves its members freedom in their religious opinions. Therefore, while it would cutoff a member who does not believe in God or who does not obey the moral law, it takes no notice of ecclesiastical offenses.

Also, while it enjoins obedience to the civil law, it will not take cognizance of offenses against the civil law that are of a political character. So treason, the highest offense known to the civil law, cannot be punished as a Masonic offense. There are also certain other offenses against the civil law which are not Masonic crimes; when an act, prohibited by statute, involves no moral turpitude, it cannot ordinarily be punished as a Masonic offense; but when an act is prohibited by statute, as being against good public morals, or as dangerous to the life, health and good order of the community, it is an offense against Masonic law.

Nor does Masonry undertake to enforce contracts between its members, or collect debts. It is not an offense, for which a Mason can be punished, to insist upon his legal rights against a brother, even if so doing is against what seems to be justice in a particular case. But if deceit or fraud enters into the transaction, that may be punished; but the distinction must be observed between fraud or deceit and the mere breach of the contract.

11. PENAL JURISDICTION OF THE LODGE.

Every Lodge shall have original jurisdiction, except as otherwise provided, to entertain proceedings against a member thereof, and should take cognizance of Masonic offenses committed within their territorial jurisdiction by any brother, except members of lodges having concurrent jurisdiction. Cons. 49(I)

See Cons. 46,47,48,49 for exceptions to lodge jurisdiction.

III . PROCEDURE.

Whenever a brother shall be accused of any offense which, if proved, might subject him to expulsion or suspension from the rights and privileges of Masonry, the proceedings in the premises shall be conducted agreeably to the following rules;

1. The accusation shall be made in writing, with specifications of the offense, under the signature of one or more Master Masons, and delivered to the Master, who shall thereupon summon his Lodge to act upon the accusation. Cons. 49(4)(a)
2. Specifications in which the offense is alleged must be set out with a reasonable degree of precision and certainty; but the strictness of proceedings in criminal courts of law is not required. The aim must be to ascertain the true facts relevant to, and concerning, the matter of the charges, without going into hearsay, irrelevant or immaterial matters, or such as would be clearly incompetent; and it shall not be permissible to impeach a witness upon such trial, as by allowing another witness to testify that he would not believe him under oath, or that his reputation for truth and veracity is bad.

3. Only one offense can be set out in one specification. If the accused is to be charged with more than one offense, specifications covering each Masonic offense must be separately set forth.

4. Specifications of charges should not contain statements of law or evidence, but only the facts which it is alleged constitute a Masonic offense, and upon which evidence will be submitted at a hearing thereof.

5. Each specification should charge that the act complained of was done at a specified time and place; but it is not necessary to prove the time and place precisely as alleged, unless it enters into the identity of, or is an essential element in the offense. For example, an act alleged to have been committed on the first day of February may be shown to have been committed on the first day of January, and the charge be sustained; but if it should be shown that the party became a Mason after the first day of January, the date generally becomes essential, and the charge is not proved.

6. If the charge involves matter not proper to be written, it should be so stated; and the accused, at the time of his arraignment, should be orally informed of the specific facts, to which the trial must be confined.

The most frequent defect in specifications of charges is that they are not sufficiently specific. It is not sufficient to allege generally, for instance, that the accused slandered a Brother Mason; but that the name of the Brother slandered must be given, as well as the slanderous words, so that the charge will show on its face whether, if the accused used the words, he was guilty of slander or not.

The following form of a charge, and specimens of specifications, are sufficient:

To the Worshipful Master, Wardens and Brethren of

_____ Lodge, No _____ of Ancient Free and Accepted Masons:

The undersigned, a Master Mason in good standing, hereby charges Brother A. B. of _____ in the County of _____ a member of your lodge, (or as the case may be, an unaffiliated Master Mason) (or a member of _____ Lodge, No _____ in the State of _____), with (gross) unmasonic conduct, in this, viz:

Specification I. The said A. B., at

in the county of _____ on the _____ day of

_____ A. D., 19 _____, did willfully slander A. D., a Master Mason, by speaking of said A. D., in the presence of other persons, the following slanderous words, viz: (Set out the words spoken.)

Specification 2. The said A. B., at, &c., on &c., (as in first form), was guilty of drunkenness by the excessive use of intoxicating liquors.

Specification 3. The said A. B., at, &c., from the day of _____ A. D., 19 , to the present time, has been and is, a habitual drunkard, by the habitual excessive use of intoxicating liquors.

Specification 4. The said A. B., at, &c., on, &c., while wearing Masonic clothing, was intoxicated by the excessive use of intoxicating liquors.

Specification 5. The said A. B., at, &c., on &c., wronged cheated, and defrauded Bro. C. D., a Master Mason, by inducing the said C. D. to sell him, the said A. B., merchandise to the amount of fifty dollars on credit, by representing to the said C. D. that he, the said A. B., then owned the farm on which he was then living, when in fact, he did not own said farm, but was without property and unable to pay said C. D. for said merchandise whereby said C. D. lost the same and the value of the same.

Specification 6. The said A. B., at, &c., from the first day of January last past until the present time, has been and is, a common seller of intoxicating liquors, without lawful authority, in violation of the laws of the State.

Specification 7. The said A. B., at, &c., on, &c., at a meeting of _____ Lodge, No _____

held on said day, did by his black ball maliciously reject E. F., upon whose petition the said lodge was then balloting, with the avowed purpose of hindering the work of said lodge.

Specification 8. The said A. B., at, &c., on, &c., did speak and use towards C. D., a Master Mason, the following scandalous and insulting words, viz (Set out the words spoken.)

Specification 9. The said A. B., at, &c., on &c., did visit, as a Mason, a clandestine lodge, then and there held.

Specification 10. The said A. B., at, &c., on, &c., did reveal to one B. F., a profane the transactions of Lodge, No _____ at its communication, held on the _____ day of _____ A. D., 19 , by making certain statements in regard to said transactions, which are not proper to be written.

(The oral statement might be that he revealed to E. F. that the Committee of Inquiry reported unfavorably upon his petition.)

Specification 11. The said A. B., at, &c., on &c., at a communication of _____ Lodge, No _____ knowingly assisted in the initiation of one E F., who had before that time and within five years been rejected in _____

Lodge, No _____ and had never received permission from said last mentioned lodge to be initiated in any other lodge, the said A. B. then and there well knowing that said E. F. had been previously rejected as aforesaid.

Specification 12. The said A. B., at, &c., on, &c., on his petition to Lodge, No _____ to be made a Mason, falsely stated that he had not within five yeas been rejected by any other lodge, whereas in fact he had previously thereto *been* rejected by Lodge,

No _____ as he well knew.

Specification 13. That said A.B., at, &c., in his petition to Lodge, No _____ to be made a Mason, stated that he then resided in the town of _____ which was within the territorial jurisdiction of said lodge, whereas in fact he did not then reside in said town nor in the territorial jurisdiction of said lodge, as he well knew, whereby he fraudulently procured himself to be made a Mason in said lodge.

Specification 14. The said A.B., at, &c., from the first day of _____ AD 19, to the first day of _____ A.D. 19, was Secretary of Lodge, No _____ and during that time, as such Secretary received into his hands moneys of said lodge, amounting in all to the sum of _____ dollars, and has never paid the same, nor any part thereof, over to the treasurer of said lodge, but has, without any authority therefore, converted the same to his own use, thereby defrauding said lodge of the same.

Specification 15. One E.F., upon due petition for the degree of Masonry, was, on the day of _____ A.D. 19, duly accepted by _____

Lodge No _____ and there afterwards and before his initiation, objection was made thereto by a member of said lodge, whereby said E.F. was declared rejected, and the said AD., at, &c., on, &c., did declare the name of the member who made the objection to the initiation of said E.F.

Dated this _____ day of _____ A.D.19 _____

C _____ D _____

If the accused is a Fellow Craft, or an Entered Apprentice, the charge must be varied accordingly.

Before the presentation of an accusation against a Brother to his Lodge it is incumbent upon the Master to ascertain if the charge or charges are signed by one or more Master Masons, and that the specifications appear to be sufficient, and allege the commission of a Masonic offense. If the specifications are insufficient in form, he should require them to be amended before presentation to the Lodge.

When a Lodge is to be convened to consider the entertainment of charges against a Brother the members of the Lodge shall be notified of the time, place and purpose of the meeting in the usual manner by the Secretary.

If the Lodge by a majority vote of its members present determine that the charges require investigation, the accusation and all papers pertaining thereto, shall be forwarded to the Recording Grand Secretary. Cons. 49(4)(b).

In the event that the Lodge by a majority vote shall decide that the information covering a charge or charges do not allege a Masonic offense, and that investigation thereof is not required, any other Lodge or any Brother aggrieved at the action taken may appeal the decision to the Grand Master, who may, in his discretion, cause the charge or charges to be transmitted to the Chairman of the Board of Trial Commissioners, and the Board shall

thereafter proceed in the same manner as in an accusation regularly received. Cons. 49(4)(e).

Note: It is not incumbent upon a Lodge to give consideration in any way to the guilt or innocence of the accused, nor to hear any evidence to support charges, but merely to determine if a Masonic offense is alleged, and if so, that the same required investigation.

Lodges may, by a twothirds vote, refuse to entertain charges presented after a lapse of four years from the time of the commission of the alleged offense, unless the reasons for delay in presenting charges grow out of the absence of the accused from this jurisdiction, the absence of material witnesses or the concealment of the offense. Cons. 49 (4)(k).

IV. PENAL JURISDICTION OF THE GRAND LODGE.

The trial of charges against a Mason alleging a Masonic offense shall be before a Board of Commissioners of Trials appointed annually by the Grand Master, unless in his discretion he may appoint a special Board of Commissioners.

The member first named to a Board of Commissioners shall be the Chairman thereof, and three members shall constitute a quorum. A single Commissioner may take testimony. In the absence of the Chairman at the hearing of any cause, the members present shall elect a Chairman pro tempore. Cons. 49(2).

The Grand Master may appoint a Past Master of a Lodge to be styled Judge Advocate, and delegate to him

such duties as may be appropriate and in the interest of the Fraternity at the hearing of any cause. Cons. 49(3).

V. PROCEDURE COMMISSIONERS OF TRIVALS.

Upon receipt by the Chairman of a Board of Commissioners of Trials of an information charging a Mason with unmasonic conduct, he shall cause the accused to be served with an attested copy of the charges, and a summons to appear at a time and place named in said summons, to make *such* answer to the charges and accusations as he may desire.

The summons shall be served upon the accused fourteen days, at least, before the return day thereof. The accused may appear in person, or by filing an answer to the charges in writing. Cons. 49(4)(c).

If the residence of the accused be unknown, the Commissioners may proceed to examine the charges and accusation *Bx Parte*; but if known and out of the State, a summons shall be sent him, by mail or otherwise, thirty days, at least before the time appointed for his appearance before the Board. The service and return thereof shall be according to regulations to be made by the Commissioners, and, when so made, shall be conclusive. Cons. 49 (4)(d).

When a member of a Lodge in this jurisdiction shall be convicted by a court of competent

jurisdiction of an offense involving moral turpitude and accusation shall not be made against him therefore in the Lodge, the Grand Master shall prefer an information concerning said conviction and cause the same to be transmitted to the Chairman of the Commissioners of Trials. The Board of Commissioners of Trials shall proceed in such cases as upon an accusation regularly received. Cons. 49(4) (f)

The trial of a cause shall be had at a convenient place and time to be designated by the Commissioners, and due notice shall be given all persons concerned. Cons. 49(4)(g).

A Brother on trial before a Board of Trial Commissioners is entitled to be represented by counsel of his choice, who shall be a member of the Fraternity, and duly authorized by the Commission. Also any Brother duly authorized may appear as counsel in support of, or in opposition to, charges against a Brother during the taking of testimony and in the argument of the cause. Cons. 49(4)(i).

No visitors shall be admitted except as counsel or witnesses.

Witnesses, if Masons, shall testify on their honor as such. Other witnesses shall be duly sworn before their testimony is taken. Cons. 49 (4)(g).

A Commissioner designated to hear a cause has the power to issue a summons to any member of the Fraternity then being or residing within the jurisdiction of the Grand Lodge of Maine, commanding him to appear at a designated time and place to testify as a witness. Cons. 49(4) (h).

A summons may be served by copy delivered in hand by such officer or member of the Fraternity as may be designated by the Commissioner issuing the same, or by registered mail. Witnesses summoned or appearing at the request of a Board of Commissioners of Trials, or of a single Commissioner, shall be paid their actual necessary traveling expenses. Cons. 49(4)(h).

All testimony taken at a hearing before a Board of Trial Commissioners, or by a single Commissioner when duly authorized shall be reduced to writing, signed by the witness at the conclusion of his testimony, and be preserved as a part of the trial record.

A Brother appearing in a proceeding against him for unmasonic conduct must either object to each charge or plead thereto. An objection to a charge is a statement in writing, signed by the accused or by his counsel, and entered of record. Objections may be that the statements of the charge are true, but are not a triable Masonic offense, or that the Lodge had nonjurisdiction to entertain and file the charges. If the information does not state a Masonic offense the objection should be sustained.

If the accused does not appear at the trial in person, or by counsel, or file in writing a plea in proper form the Chairman of the Board shall cause a plea of not guilty to be entered in his behalf, and shall appoint some qualified Brother to act for him as counsel, whose duty it shall be to see that the rights of the accused are observed, and his defense, if any, properly made. Provided, however, that if the Brother appointed as counsel for the accused shall determine that only a plea of guilty can be entertained, no trial is necessary.

It is not competent for a Board of Commissioners of Trials, or a single Commissioner, to call the accused as a witness, but the accused may if he so elects be a witness in his own behalf. In such case it shall then be competent for any member of the Commissioners to examine him fully as to all the particulars of the case, whether touched upon in his examination or otherwise.

In case of witness whose testimony is considered material cannot attend a hearing before a Board of Trial Commissioners, or a single Commissioner, a deposition may be taken and admitted as evidence. Reasonable notice of the time and place where a deposition is to be taken shall be given in writing by the person appointed to take the same, and all persons concerned with their counsel may be present. The customary mode of taking depositions for use in courts of law shall be followed.

Other than the procedure herein before set forth the manner of conducting Masonic Trials involving suspension or expulsion shall be under the direction of the Board of Commissioners of Trials, subject to the rules of Masonic law and practice, and such regulations as are from time to time established by the Grand Lodge of Maine.

The Board of Commissioners of Trials shall submit to the Grand Master a report signed by the Commissioners acting in each case setting forth the proceedings had and a summary of the facts in each case, including their finding and recommendation in sufficient time to permit him to submit the same to the Committee on Grievances and Appeals at least seven days before the Annual Communication of the Grand Lodge at which it is to be presented. Cons. 49 (4) (i).

After consideration of the findings of the Commissioners of Trials, and of the recommendation of the Committee on Grievances and Appeals the Grand Lodge shall render judgment.

In all cases of conviction and punishment the judgment shall remain in force until reversed, set aside, or modified by the Grand Lodge.

A Mason expelled by the Grand Lodge of Maine loses his membership in the Order. A Mason suspended by the Grand Lodge of Maine loses absolutely his membership in any Lodge in this jurisdiction in which he holds membership, and his status becomes that of an unaffiliated Mason.

A petition for restoration of a Mason expelled or suspended by the Grand Lodge of Maine shall only be entertained if presented in writing, and filed in the office of the Grand Secretary, not less than sixty days before the date of the annual communication of the Grand Lodge at which its consideration is requested and restoration upon such a petition shall not take effect until confirmed by the Grand

Lodge. Provided, however, that before action shall be taken by the Grand Lodge upon a petition for restoration, a copy thereof shall be filed at a stated communication of the lodge of which the petitioner was formerly a member, lay over until the next stated communication and a favorable recommendation made thereon to the Grand Lodge.

Whenever the Grand Lodge shall release a Mason from a penalty of expulsion or

suspension, he shall not thereby be restored to membership within any lodge of which he was formerly a member without its consent expressed by an unanimous ballot.

If a lodge of which an expelled or suspended Mason was formerly a member has ceased to exist, a petition for restoration may be made direct to the Grand Lodge, on a favorable recommendation made thereon by five or more Master Masons in good standing. Cons. 57.

VI APPEALS.

The Grand Lodge shall hear all appeals upon the record as sent up, unless for special reasons it shall determine to hear other testimony; and, according to its immemorial usage, may confirm, modify or reverse the proceedings appealed from, and it may give such final judgment and sentence as it deems just. Cons. 53.

VII. TRIAL FOR NONPAYMENT OF DUES.

No lodge shall suspend or expel a member from the rights of Masonry for nonpayment of dues. The penalty of such delinquency shall be forfeiture or suspension of membership. The member shall be notified of the charges, and summoned to appear at a time and place to be named in said

summons, and make such answer as he may desire. The summons shall be served upon the member, either in person or by registered or certified mail at his last known address, fourteen days at least before the date of the hearing. If, however, the residence of the brother be unknown, the lodge may proceed to trial *BX PARTh*: but if known and out of the state, notice and summons shall be sent him by registered mail, certified mail, or otherwise, thirty days at least before the date appointed for hearing.

A brother suspended from membership for nonpayment of dues will be restored by the payment or remission of the amount due at the time of his suspension at any time within three years thereafter but after that time he can be restored only upon his application, after payment or remission of the amount in arrears *which shall take the same course as an application for initiation*, and if rejected said applicant shall not again petition until six months after the rejection. Cons. 51.

VIII. PROCEDURE.

Any member, who under the bylaws of his Lodge, is in arrears for dues may be cited to appear and show cause why he should not be suspended from, or deprived of, membership for such neglect.

Delinquent members shall be reported by the Secretary to the Lodge at a stated communication and in substantially the following form:

To the Worshipful Master, Wardens and Brethren of

Lodge, No of Ancient Free and Accepted Masons:

The following brethren, viz:

A _____ B _____

C _____ D _____

E _____ F _____

are more than _____ months (t time fixe by the bylaws) in arrears of dues.

Dated this _____ day of _____ A.D.19 _____

_____ Secretary.

If the bylaws of a lodge fix no time in which arrears of dues forfeit membership, the form of the charge submitted to the lodge by the secretary must be varied as follows:

*To the Worshipful Master. Wardens and Brethren of _____
Lodge No _____ of Ancient Free and Accepted Masons:*

The following brethren, viz:

A _____ B _____

C _____ D _____

E _____ F _____

are more than _____ months (actual time) in arrears of dues, and have unreasonably, and in violation of their duty as members of the lodge, neglected and refused to pay the same.

Dated this _____ day of _____ A.D.19 _____

_____ Secretary.

Upon receiving a report of delinquent brethren the Worshipful Master will direct the Secretary to give notice

to each delinquent that he is more than _____ months in arrears of dues, and cite him to appear at a stated communication of the lodge to be held at a time named (and the time may be different for each one), to show cause why he should not be dealt with therefor.

The following or similar form of notice may be used:

_____ *Lodge No _____ A. F. & A.*

M

To Brother _____

Address

You are hereby notified that your dues to

Lodge, No ___ A. F. & A. M., amounting to \$ _____ due _____ 19___ are unpaid and delinquent

You were requested on __ 19__ and 19_____ to pay them and as yet no payment has been made. Your failure to liquidate your indebtedness to the Lodge renders you liable to suspension from or deprivation of, membership as the Lodge after due trial may decide. I have regretfully to notify you that you are hereby cited to appear at a communication of the Lodge to be held on the _____ day of _____ A.D.19 ____ at _____ 0 clock in the evening, to show cause, if any you have, why you should not be dealt with for your

default. Dated this _____ day of _____

AD. 19 ____

By order of the Worshipful Master

Attest:

(Form#6)

Secretary.

Payment of the amount of your indebtedness before the time cited for your appearance before the Lodge to answer the charge of default will void this notice.

The service of this notice and the proof thereof shall be in the following form:

I _____ secretary of _____ Lodge,

hereby certify that I served the original of the notice ordered to be served on Brother _____ by enclosing the same in an envelope addressed to him at _____ his last known place of address, and delivering said envelope to the postmaster at _____ for registration with postage paid, on _____ 19 _____

Secretary.

At the communication stated in the notice, the lodge should determine whether sufficient notice had been given, and then proceed to determine the cases. The Secretary reads the charge, and the name of the Brother first on the list who has had proper notice as shown by his certificate on file and states how long he is in arrears. The Master calls upon the delinquent, or, in his absence, upon the Brethren, to state if there is any cause why the

penalty should not be inflicted. Payment of the dues is, of course, good cause; and for reasons satisfactory to itself, the lodge may remit all or a part of the dues, or give further time for payment; or it may suspend the delinquent from membership, or deprive him of it, as appears for the best interest of the Lodge and the Fraternity. A majority vote of the members present is necessary to suspend from, or deprive a Brother from membership.

If action upon the delinquency of a Brother is postponed until a later communication of the lodge the formality of a new notice citing him to appear need not be made, but he should be informally advised of the postponement.

Any action suspending from or depriving a Brother of membership in a Lodge, without proper notice having been served upon him, when his address was on file, is void, and it will be the duty of the Master to order his name restored to the rolls, without a petition or vote.

The question has been raised whether the delinquent has the right, by a partial payment of the amount overdue, to save forfeiting his membership; and while it has not been decided by the Grand Lodge, the better opinion seems to be that before the filing of the charges in the Lodge he may do so, but afterwards he cannot without the permission thereof. Action as to partial payment of arrearages, however, is wholly within the discretion of the lodge.

A Brother suspended or deprived of membership for the nonpayment of dues may appeal to the Grand Lodge, but such appeal is limited to reversing the decision of the lodge on irregular procedure, or for errors in matters of law.

Although no case has arisen in this State in which application for a new trial has been made to the Grand Lodge, yet there is no doubt of the power of the Grand Lodge to grant one before the case has been finally decided. Such application would be granted for any cause, on account of which the party, without his own fault, did not have a full trial, such as a failure to obtain the testimony by absence of witnesses, the discovery of new evidence, and the like.

IX. PROCEEDINGS FOR NONPAYMENT OF DUES.

Under our Constitution, the only penalties for nonpayment of dues are suspension from or deprivation of membership. When the former is inflicted, the Brother is restored by the mere payment or remission of the dues which had accrued at the time of suspension at any time within three years thereafter; but after that time he can be restored only upon his application, after payment or remission of the amount in arrears; which shall take the same course as an application for initiation. When the latter is inflicted, the Brother must pay the arrears of dues before he can apply for membership; upon such payment he can *apply* for restoration but his petition must take the usual course and he must abide the result of the ballot.

Neither of these penalties can be inflicted without giving notice to the delinquent, and an opportunity to be heard. Yet the proceedings are simple. The Secretary makes a statement in writing, which is in the nature of a charge. Sec. 51.

CHAPTER XIX.

INCORPORATION OF "TRUSTEES OF THE CHARITY FUND."

The law of our Grand Lodge forbids the incorporation of Lodges. Yet a Corporation of some kind is necessary *when the* Lodge desires to own a hall or has a fund, and is convenient for holding the title of its library and the usual furniture and clothing, especially for the purpose of insurance.

Therefore, if any Lodge wishes to incorporate its Trustees, either for their Charity Fund or for a Building Fund, please contact the Grand Lodge office.

To organize a corporation, legal counsel should be consulted.

DIGEST OF DECISIONS GRAND LODGE OF MAINE

A.F & A.M.

No decisions are included within this edition of the *Maine Masonic Text Book*. The revised "Digest of *Decisions*" can be purchased with the *Constitution and Bylaws of the Grand Lodge of Maine* or they can be purchased separately.

The Digest of Decisions should be examined in conjunction with the Constitution and Standing Regulations in determining all the Maine Masonic law on a given subject.